

The LUTHERAN



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Best Workshop

THE LOUD HAMMERING, SAWING, and whistling which had been going on for several busy hours suddenly stopped. The silence was almost painful. Then a voice that hadn't as yet shifted into the lower register called from the basement, "Come on down and see the best workshop in the world!"

"May we leave our shoes on?" I asked as we cautiously approached the newly renovated workshop.

"Look!" shouted our self-appointed guide, ignoring my jest. "A place for everything and everything better be left in its place. Anybody who borrows a hammer or saw or anything has to return it within 24 hours." Scarcely stopping for breath, he rushed on, "Mother, I hung a wire to show how far my workshop goes. Please hang your clothes on the other side of the wire."

ONE CORNER OF THE BASEMENT had been transformed, through the busy efforts of our 13-year-old, from a nondescript collection of tools, to a neat workshop. Holes had been bored through a shelf to hold hammers, screw drivers, and various tools. Drawers painted a shiny silver were each marked with a number. Hanging on the wall, a chart with matching numbers and neat lettering described the contents of the drawers. In one corner of the work table squatted a newly fashioned wooden dustpan. Even an old chair boasted a new plywood seat.

"Not bad at all!" was my enthusiastic comment, until my eye rested upon an object in the very center of the table. Words didn't pop out so easily then, but I knew he was right. This was the best workshop in the world. In the center of the table propped up by a large, red lantern was the book *Prayers for Boys*.

—ELSIE L. FAGERLIN

The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Dr. J. Ray Houser, pastor of St. Mark's Church, Williamsport, Pennsylvania, looks on as men help construct house for stricken fellow-member. See story on page 21.

THE CHURCH IN THE NEWS

No Bible version in new Service Book

End of the argument about which Bible translation to use in printing Scripture lessons in a new Service Book for Lutheran churches was reached this month. The decision is not to print any translation.

Either the King James Version or the Revised Standard Version of the Epistles and Gospels for Sundays and holy days of the church year may be read by pastors. Two lectionaries, one for each translation, will be prepared as separate books.

The Commission on the Liturgy said it has "effected a compromise." This group of 17 representatives of churches of the National Lutheran Council estimated that perhaps half of the NLC congregations wish to use the Revised Standard Version "at least experimentally." To print that translation alone "would disappoint and perhaps offend" persons who are "not yet convinced" that the Revised Standard Version is superior to the King James.

Book due in two years

The new Service Book is scheduled for publication by Easter 1955, the Commission on the Liturgy reported at its April meeting.

It will contain merely a listing of the Scripture references. This decision, said the Commission, "will make possible the experimental use of the Revised Standard Version text at a minimum expense—that of lectionaries only." It will not "freeze" the use of one text or the other.

"No solution could satisfy everybody," said the Commission.

A single musical setting for the revised Service may be provided in the book, the

Commission decided, "combining the best features" of a new Anglican setting of the music of the liturgy with a "Continental setting."

Final decisions on the text of the liturgy and on hymns to appear in the book were reached this month. "It is hoped to begin setting type for the Hymnal next fall," the Commission reported, "and to have the new Service Book and Hymnal ready for use by Easter 1955."

India threatens missionaries

Foreigners should stop trying to convert the people of India to Christianity, said a government spokesman, Dr. K. N. Karju. "While anyone in India has a right to propagate religion, we do not want people from outside to come and do that," he told the Indian Council of States.

Missionaries are welcome to continue social welfare programs, but "the sooner they stop evangelistic work, the better," he said. The government will begin an investigation aimed at checking missionary activities, he told the Council, which is the upper house of the Indian parliament.

Prime Minister Nehru told a New York *Times* correspondent this month that foreigners are unable to give Indians "the right national viewpoint." He said "political necessity suggests that foreign evangelical missions in India should be staffed by Indian workers instead of outsiders."

After two and a half centuries of mission effort, almost 7 million of India's 350 million population are Christians. Of the Lutheran foreign missionaries, more are in India than in any other country.

Lutherans in politics

There is a tendency among Lutherans to think that "separation of church and state" means they should "participate as little as possible in political affairs," churchmen were told this month. Actually, they were told, "the church should equip its members for responsible participation in citizenship."

Seventy-five government officials and clergymen held a two-day session at Alexandria, Virginia, to consider "The Church and National Life" (see page 12). There can be no complete separation of church and state, they agreed, because "the state has the obligation to act as the servant of God." The divine Law preached in the churches must be expressed by political authorities in the form of positive laws for the regulation of society.

Catholics in Connecticut politics

At every session of the Connecticut general assembly for 20 years there had been an effort to enact a law permitting physicians to prescribe birth control devices. Roman Catholic opposition defeated the efforts. The Roman Catholic Church teaches that birth control is immoral and seeks to block state govern-

ments in legalizing it. A Connecticut law which is not enforced provides a \$50 fine or 60 days' imprisonment for practice of birth control.

In mid-April it seemed that the Connecticut voters might have a chance to decide the question for themselves. An assembly committee voted 11 to 8 to bring before the legislature a bill calling for a state-wide referendum on birth control on June 22. The proposal seemed to have a good chance of being adopted.

Pope relaxes on psychoanalysis

Digging up secrets from the subconscious mind may be dangerous, Pope Pius warned psychiatrists. There are some secrets which must never be revealed even to a doctor, he asserted.

But if psychiatrists heed the moral danger in probing for suppressed desires, their work is "capable of achieving precious results for medicine, for knowledge of the soul in general, for the religious dispositions of man and for their development."

Attacks on psychoanalysis had come frequently from Roman Catholic spokesmen. Last year the Bulletin of the Catholic Clergy of Rome, a semi-official church agency, called psychoanalysis a



READY TO FLY IN LIBERIA

The first airplane for use by United Lutheran missionaries is ready for shipment to Liberia. It will hop across wide jungle expanses that must usually be traveled on foot

grave sin. "It is difficult to consider free from mortal sin anyone who uses psychoanalysis as a method of cure, or who submits to such a cure," the Bulletin stated. Condemnation of psychoanalysis also appeared in the *Civiltà Cattolica*, a publication of the Jesuit Order. Catholic psychiatrists expressed sharp resentment toward these attacks.

Chief objection which Christian theologians make to psychoanalysis is that it tries to aid patients to overcome a sense of guilt without divine forgiveness. When psychic derangement has resulted from a sense of guilt, said Pope Pius this month, the physician should direct his patients "toward God and to those who have the power to remit the fault in the name of God."

Council protests television ban

"Freedom of religion" is involved in barring from the air the Easter television film, *I Beheld His Glory*, said the president of the National Council of Churches. The Columbia and National broadcasting companies had turned down the picture sponsored this month by the council.

A CBS representative said the film is anti-Semitic. An NBC official claimed the picture would give offense to Jews and would be injurious to the public. The portrayal of Judas was considered especially undesirable.

In a protest to CBS and NBC officials, Bishop William C. Martin, National Council of Churches president, said that if the position taken by the two broadcasting companies is consistently followed it "would prevent our telling the heart of the New Testament story by television." The council has "a long record of service in behalf of minorities," Bishop Martin reminded the broadcasting companies. But the Easter incident, he said, "was a grave and most disturbing



BISHOP WILLIAM C. MARTIN

Right of majorities must be regarded too

injury to the rights of the majority."

Although two networks refused the picture, the American Broadcasting Company and DuMont network showed it. Of 140 television stations in the U.S. and Canada which were telecasting during Holy Week, 130 used the picture. "Only a half-dozen phone calls and three or four letters" came to the National Council from people who did not like it. Jewish leaders acknowledged that the portrayal of biblical scenes "faithfully follows the Gospel according to John."

"American spies" in German church

If Communists can drive the young people of East Germany into their training program, the future may be theirs. Squarely across this pathway to victory stand the Protestant churches.

This month the crusade to destroy the church youth organization increased in fury. "American spies and agents" are

recting the German church youth group, inciting its members to "espionage, sabotage, and other crimes," said *Junge Welt*, the Communist youth group paper. In Berlin 300 students were expelled from high schools for refusing to leave the church organization. High school and college officials throughout the Soviet zone are being forced to call meetings at which students must sign statements renouncing membership in the church groups or be expelled from school.

Lutheran bishops of East Germany, led by Bishop Otto Dibelius, went over the heads of German officials this month protesting directly to the Russian lieutenant in the East Zone, General Vasily Chuikov. Content of their protest has not made public.

It is reported that 150,000 young East Germans still belong to the church organization. A dozen pastors who guide their activities have been arrested. Secret police in the East Zone are collecting evidence to be used against all youth leaders.

New rules for United Lutheran pastors
United Lutherans have been worrying for years about the fact that they don't practice what they preach regarding the call to the ministry. A man is a minister only while he is serving under a call of the church, according to Lutheran doctrine. Unless retired because of age or disability a man ceases to be a pastor if he is employed outside the church and its agencies.

Hundreds of men listed as pastors are teachers in non-church schools or chaplains in public institutions. Rules to solve the problem were drafted last month at a conference of presidents of synods. This month the ULC Executive Board approved the rules and recommended that they be given to the church's 1954 con-

vention for a final decision.

Calls from congregations, synods, the United Lutheran Church or one of its boards would be considered valid. An institution whose entire board of directors is elected by synods is classed as a synodical board. For service outside these segments of the church, calls should be extended by agencies of the church. Calls to the military chaplaincy should be made by synods. Calls to the Veterans Administration chaplaincy should come from the ULC Board of Social Missions. The ULC may call men to serve nation-wide interdenominational agencies.

Most of the types of service in which pastors are now engaged would be classed as a valid ministry under the new rules. But means of regularizing the calls would be put in effect. The rules would not apply to men already serving non-church agencies except as these men volunteer to conform to the proposed provisions.

School suit in Illinois

A lawsuit charging that the Johnsbury, Illinois, elementary school, run by public funds, is a Roman Catholic parochial school was filed in the McHenry County Circuit Court by a Lutheran woman. Mrs. Dorothy N. Larson, mother of two of the school's pupils, asked the court to halt the use of county and state funds for the operation of the school.

Mrs. Larson charged that the principal and all five teachers of the school are Catholic nuns who wear the garb of their order while teaching. Textbooks include specially prepared parochial textbooks "devoted to the promulgation of a sectarian religious faith." Classrooms are adorned with Catholic religious objects and mottoes.

The starting time for morning sessions is determined by the time of completion of religious services led in the nearby

church by the nuns. The school is the only one in Johnsburg, whose population is 97 per cent Catholic.

Mrs. Larson said that at one time separate public and parochial schools were maintained in Johnsburg. When a fire destroyed the public school about 15 years ago, she added, the pupils were sent temporarily to St. John's parochial schools. Then the parochial school was discontinued, its building rented to the school district and its teachers hired for the revamped public school.

New sermons for Billy Graham

"New messages" with increased emphasis on how Christians should live were being preached this spring by Evangelist Billy Graham. He was tapering off his rousing predictions of a speedy end of the world and his description of the horrors of hell.

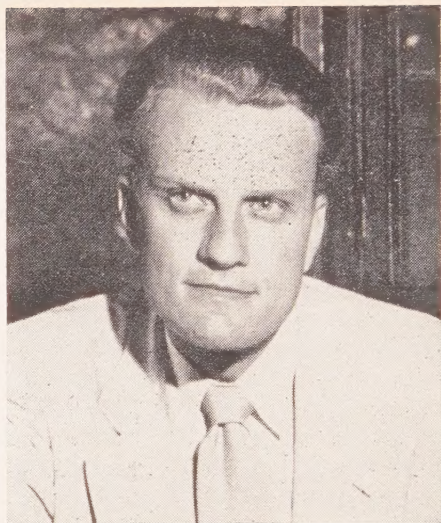
"I will place more emphasis on what it means to live as the Lord Jesus Christ intended Christians to live," Dr. Graham said. "The church today is full of little babies who have never grown an inch. They've got to be treated right or they get their feelings hurt. They begin to cry and the pastor has to rock them."

The new Graham emphasis seemed effective in Chattanooga where crowds from 6,500 to 15,000 attended his meetings this month. St. Louis, where a Graham campaign was scheduled, was more doubtful. Less than half of the churches in the city agreed to join in sponsoring the evangelist.

American versus Swedish churches

Swedes who came to America are more faithful church members than their brothers and sisters who stayed at home, decided Bishop Bo Giertz after a month of travel in the United States.

Bishop Giertz, aged 47, is the youngest bishop of the Church of Sweden. He



BILLY GRAHAM
New sermons

was one of Sweden's most popular novelists at the time he became bishop of the diocese of Gothenburg which has 300 churches averaging 2,790 members apiece. He came to the U.S. to address the Minnesota Conference of the Augustana Church and other gatherings, and to visit his son who is a student at Southern Methodist University in Texas.

In Sweden, where the church is under state control, laymen believe everything goes along well enough without their help or contributions, said the bishop. In America the laymen have "greater interest and responsibility" in their church. Church attendance is best in the country districts of Sweden, the bishop said. American churches much surpass the Swedish churches in ministering to people in the cities. There are eight times as many churches in St. Louis or Dallas as in the Swedish city of Gothenburg which is about the same size.

The "real America," said Bishop Giertz, is unknown in Europe where an unflattering picture of American life is

provided by Hollywood motion pictures.

Church attendance in Belgium

About 50 per cent of the Belgian people go to Sunday mass, according to a survey by Roman Catholic officials. Church-going averages 35 per cent in Brussels, and 80 per cent in the agricultural province of Limburg.

Ninety-eight per cent of Belgium's population is Roman Catholic. In the United States the Roman Catholic average Sunday attendance is estimated at 75 per cent.

Germans believe in God

In Western Germany 78 per cent of the people confess unqualified faith in God, according to the Allenbach public-opinion poll. Another six per cent say they believe in God "but not as the church teaches." Four per cent believe "in a higher power." Six per cent say they have no religious belief. The rest wouldn't give any answer.

Percentage of believers among women was considerably higher than among men (84 to 71). Among professional people the percentage of believers was 67, and among farmers 90.

Faith in Finland

About 8 per cent of the people of Finland are church attenders, a church poll indicated. Ninety-five per cent of the 4 million population are members of the Lutheran Church. The number who listen to radio broadcasts of Sunday services is five times as great as the number attending church.

Finns told pollsters that children are taught to pray in 85 per cent of the families, and 63 per cent send their children to Sunday school. Twenty-two per cent of the Finns received Communion in 1952.

ULC convention to open in cathedral

St. James' Cathedral of the Church of England in Canada will be lent to United Lutherans for celebration of holy communion on the first morning of the 1954 church convention in Toronto. Permission was given by the Bishop of Toronto, the Right Rev. A. R. Beverley, reported ULC Secretary F. Eppling Reinartz this month. Convention dates will be Oct. 6 to 13, 1954.

And so forth

Newsmen credited with outstanding reporting in 1952 in the church field who were awarded citations by the National Religious Publicity Council last month are: Bob Bell, Jr., religious news editor of The Nashville (Tenn.) *Banner* . . . Ernest W. Peterson, religious news editor of The *Oregon Journal* of Portland, Oregon . . . George Cornell, Associated Press reporter in its New York City news bureau . . . Charles W. Scruggs, publisher of the twice-a-week *Herald* of New Braunfels, Texas.

A court test was due this month on the dispute between two factions in Trinity Lutheran congregation at Chesterfield, Missouri. A minority of the members voted in 1951 to take their congregation out of the Missouri Synod and join the Orthodox Lutheran Conference. This group claims ownership of the property. Four congregations of the tiny Orthodox group have been split by the efforts to lead them out of the Missouri Synod which they accuse of teaching false doctrine.

A move to put the words "IN GOD WE TRUST" on U.S. postage stamps was underway this month in Congress. Bills were introduced in the Senate and House, specifying June 30 as the date to begin using the phrase.

World News Notes

No human rights

Only a ripple of mild surprise resulted from the announcement in Washington that the U.S. government will not ratify any covenant which may be drafted by the United Nations Commission on Human Rights.

"We have sold out to the Brickers and McCarthys," announced Eleanor Roosevelt, who had been dropped as the U.S. representative on the commission a few months ago. The U.S. announcement "takes the bottom out of the work of this commission," said the representative from India. But few others expressed dismay over the sudden American retreat from its eight-year campaign to draft a Bill of Rights to protect all the people of the world.

The general opinion was that there is not yet enough world-wide respect for civil rights to justify an international treaty. The proposed covenant would therefore be unreal. Secretary John Foster Dulles said the Eisenhower administration favors "methods of persuasion, education, and example, rather than formal undertakings which commit one part of the world to impose its particular social and moral standards upon another."

Reason for going back on the human rights covenant, of course, is that the administration is trying to block the proposed Bricker amendment to the U.S. constitution which would tie up the executive department of the government in all efforts to negotiate treaties. Last year the UN Declaration of Human Rights had been cited in an American court in defense of the claim of a Japanese-American to buy land in California. No international agreement can be applied to the

way Americans run their own country, the Bricker bloc exclaimed.

Germans are building

Every day 1,375 new homes are being completed in Germany. Germans are leading all other European nations in housing construction. Their building boom is three times as large as in the most prosperous of the Hitler years.

Even if 500,000 homes are completed in 1953, Germans will be a long way from decent housing for everybody. There is still a backlog of need from the war years when two million houses were smashed by bombing and more millions damaged. Another two million are needed to house refugees who have swarmed into West Germany from Communist territory. Also, as everywhere else, new families are continually being formed and babies are born.

Few German families can afford to build houses themselves. Average cost of a new home is \$3,312, and average family income is about \$900 a year. Government grants, savings banks, and co-operative societies are financing the new construction.

Business ups and downs

Last year was prosperous for American companies building airplanes. Their profits increased 99 per cent. Also making large gains in profits last year were real estate companies, fire and casualty insurance, carpet and floor coverings, restaurants and hotels.

On the down grade were companies making textiles, hosiery, silk, rayon. Distillers dropped 31 per cent in income, brewers and tobacco producers 5 per cent.

"EUROPE IS THE LAND of yesterday; America is the land of today; Asia is the land of tomorrow; Africa is the land of day after tomorrow." Using this quotation from H. P. Van Dusen as a springboard, Dr. James Robinson, well-known Negro pastor from New York, dove into a discussion of American blind spots in relation to the two teeming continents of the future. For over an hour, editors of religious magazines attending the meeting of the Associated Church Press listened intently.

Dr. Robinson's basic thesis was that the most sweeping revolution in the world today, more crucial than communism, is the rise of nationalism in the Orient. This historic trend started before the Russian revolution. It was not Communist-inspired, and would remain as a vital force even if communism were conquered. But the Soviet leaders captured the initiative by identifying themselves with the desire of native peoples to be independent.

War of ideas

Educated leaders in the Orient have come to realize that the Soviets do not live up to their promises, and that Russian domination is the price of communism. But among the hungry, poorly housed, illiterate masses, Communists are winning the war of ideas. By the time the people of Asia and Africa learn the true nature of communism, it may be too late.

The most obvious fact about these people is that they are not of the white race. Any assumption of white-skinned superiority touches a sensitive spot. This sore is inflamed by propaganda.

The race problem in America has thus

become one of the biggest blocks to mutual understanding. Words of friendship over the "Voice of America" are outweighed by acts of discrimination in the U.S., which are reported in exaggerated form in Oriental newspapers.

While we need to improve domestic race relations, Dr. Robinson said, we should at the same time take imaginative measures to interpret democracy to the masses of Asia and Africa. Here are some of his suggestions:

1. Material should be prepared, either by the government or by private groups, describing the advances in race relations in the past few decades, to be given to American travelers in the Orient.

2. Well-qualified American Negroes should be used in the diplomatic service and as Christian missionaries. This would make an immediate and startling impact on the attitudes of non-white nations, and provide unparalleled entree into the life of the people of those nations.

3. Diplomatic officials should be required to study and use the language of the people to whom they are sent. In foreign embassies in the U.S., use of the English language is taken for granted. But in American embassies abroad, the linguistic barrier is obvious.

4. Both missionaries and diplomats should know more about the religion and culture of the Orient. Communists quote freely from the Koran in arguing their case. Many missionaries present the Christian message without knowing the heritage of those they seek to persuade.

5. Workers in the Point Four program should learn from missionaries the secret of living among the people of the villages and learning how they think and feel.

—ROBERT E. VAN DEUSEN

Church and State Can't be Separated

By ERIK W. MODEAN

God created both church and state, and Christian citizens are members of the two "kingdoms." There can't be complete separation of these two

YOU CAN'T CUT up human life into two neatly separated sections, and say that one is the sphere of the church and the other the sphere of the state. God is the Creator and Lord of both church and state. His will is the law in both realms.

This was the central idea described this month by three Lutheran theologians. Their statement was presented at a meeting of 75 churchmen—including clergymen and government officials—who met in Alexandria, Virginia, April 17-18, to discuss "A Lutheran View of the Relationships Between Church and State." Public relations departments of the National Lutheran Council and the Lutheran Church—Missouri Synod had sponsored the meeting.

"Absolute separation of church and state," said the theologians, "denies the function of the Christian community to be the salt of the earth and the light shining in darkness." This purpose, they stressed, cannot be served without "interaction between church and state, as well as between the church and all other areas of life."

THE THEOLOGIANs pointed out that, according to Luther, there are two divine kingdoms, a spiritual kingdom in which God rules His church by the Gospel, and

a secular kingdom in which He rules by the law, through secular authority.

Under this interpretation, they maintained, "the rule of law, government, secular authority, rulers and magistrates on every level from President Eisenhower to O'Grady pounding a beat—all these somehow exist in the world by divine ordinance."

A Christian is responsible to God not only as a church member but also as a citizen. "An absolute separation of church and state," they observed, "would tend to change this double status into a double standard of morality and thus rob the state of the saving influence of Christian citizens."

The church must "equip its members for responsible participation in citizenship at all levels, in community and government service, in the defense of the nation against its enemies at home and abroad, and in all wholesome movements for improvement of the common life."

According to the theologians, the problem of church-state relations is one with which the Lutheran Church has "wrestled" from the time of the Reformation "until our own time when the Communist and Nazi perils called forth a Lutheran literature stained with martyr's blood."

RE-EXAMINATION of the church's position, they said, is necessary continually because "the world is in constant flux" and because of "new and changing philosophies of government."

Conditions in both church and state

The document studied at Alexandria was prepared by Dr. Herman A. Preus of Luther Seminary in St. Paul, Minnesota; Dr. George W. Forell of Gustavus Adolphus College in St. Peter, Minnesota; and Dr. Jaroslav J. Pelikan of Concordia Seminary in St. Louis.

"are so desperate today," they added, that "neither partisan politics nor theological pedantry . . . dares let us sit in comfortable discussion, unaware of the millions that have died for the faith in our lifetime and the other millions who are suffering and dying for Christ at this very hour."

At the outset of their study, the church leaders made clear that separation of church and state in America does not have the "absolute" meaning that has sometimes been attributed to it.

"In the United States it has usually meant just the separation of the external ecclesiastical organization from the government," they said. The American Bill of Rights does not prescribe or prohibit separation of church and state "in the rigid and absolute sense."

The theologians admitted that, through the influence of Pietism, the theory of absolute separation "made a considerable impact upon Lutheranism," and that many Lutherans today have been led to believe that separation of church and state means "as little participation as possible in political affairs."

The study group warned that totalitarian regimes of our time have shown "considerable favor to those Christian groups which practice and advocate complete separation. It seems that even the 'totalitarian state' can temporarily tolerate Christian groups," it said, "if they limit their activities to personal devotions and small prayer meetings. The totalitarian state seems to welcome the concept of absolute separation of church and state if it leaves almost all areas of life to the state's complete and exclusive control."

THE THEOLOGIANS were emphatic in rejection of various systems in which either the church or the state dominates

the other. "Both church-rule and state-rule tend to tyrannize the conscience and to enforce by police power what only the Holy Spirit can enforce," the Lutheran leaders said. "Inquisition and intolerance are almost inevitable under either system, for where the Law and the Gospel are confused in either direction, there both suffer."

Superiority of the church over the state, according to the study document, has been the most common way of arranging church-state relations in Western Christendom. Under this concept, the church "has felt obliged to bring the will of God to bear upon the state by preaching and pressure, equating the will of God with the will of the church or, more precisely, the will of those momentarily directing the church." Roman Catholicism, it pointed out, has never repudiated this ideal.

"In areas of the world like Spain and Latin America," it was said, "the Latin church has not hesitated to reinstate teachings which, because of the criticism they would invoke, its American subsidiary disavows."

PROTESTANTISM, the Lutheran churchmen observed, "has not always been averse to making the same boastful claims." During the Reformation, they said, "there were those who wanted to put the Mosaic code in place of the Saxon law, and 'numerous Protestant groups still feel obliged to make their interpretation of the Christian ethic legally binding on all citizens,' as, for example, in the issue of prohibition.

"It would seem, therefore," they added, "that a religious and theological tradition that has produced Malan (head of the segregationist government in South Africa) should be slow to criticize

one that has produced Franco (dictator of Spain)."

As for state rule over the church, which was described as typical of the Christian East, the study group called attention to the example of Nazi Germany and Soviet Russia. In both instances, they warned, "what began as an endeavor to carry out the will of God for the world ended in totalitarianism where the church has to serve the state."

"Such an arrangement is evil," the theologians said. "Wherever it appears, evangelical Christianity must resist it as a fundamental misunderstanding of both church and state and an effort to turn the Law into a kind of Gospel."

The document emphasized that "no one is exempt from the Law's accusations," and that "the state becomes guilty of a fundamental misunderstanding of its nature and purpose when it forgets that it is under the sovereignty of God."

In a democracy, it continued, "the church has a peculiar opportunity to announce the Law to all who will hear, that citizens may recognize the true nature of the state and its relation to God."

"It is the irony of totalitarianism that, when in the interests of self-preservation, it forbids the church to preach this Law, it thereby deprives itself of that by which alone it could be preserved," the study group added.

On the other hand, it warned, "when the church identifies its Law with its own special interest or with the special interest of a particular class or nation, the Law becomes propaganda and the church a pressure group."

THE CHURCH, the theologians stressed, does not have to spell out in detail the specialized duties of the state, just as it does not have to "select a wife for the man to whom it announces the will of

God for the married estate, or to choose a job for the man to whom it explains the doctrine of the calling."

The theologians summarized their views of the church-state relations in a 10-point conclusion which declared that:

1) Both the church and the state derive their being from God and therefore should interact upon each other without being identified.

2) The state in all times and climes has the obligation to act as the servant of God and of His will for righteousness.

3) The church in all ages has the obligation to proclaim the Word of God, the Law and the Gospel, to all men.

4) The state in America is uniquely blessed with a vocal and active church life, which enables its citizens to hear such proclamation in rich abundance.

5) The church in America has a singular opportunity to perform its obligation because of the blessing of religious liberty.

6) The church in America should seek and stress the positive opportunities provided for it in modern American life.

7) The church should train its members to honor and support the government as an institution of God, to promote obedience to its laws, and to pray for the peace of the city.

8) The church should equip its members for responsible participation in citizenship on all levels, in community and government service.

9) The church should show the community an example of fraternal love, concord, and oneness in contrast to the selfish individualism so often characteristic of the world.

10) The church should develop more thorough techniques and more effective agencies to this end, thus bringing God's Word to bear upon God's world.

ROADS ARE ROUGH IN INDIA

By FRANKLIN CLARK FRY

Pathway of continued Christian progress isn't smooth, either, ULC president points out in diary of recent trip to Asia

January 14—Guntur

SOMETIMES IT'S a blessed thing that we don't know what we are tackling. If we did, we would never have the nerve to start. Or the stamina to last all the way to the grim and grimy end! That describes me perfectly today. An innocent abroad!

In their intense eagerness to compress the maximum into the three scant days they had me, our Guntur zealots sent me all through the parched Palnad today from dawn until after dusk. One hundred forty miles of jouncing over Indian roads covered me with five-eighths of an inch of dust. My liver is in wonderful shape but I wonder if my suit will ever be clean again!

Sattenapalle was our first goal, for a glance around the compound and a scriptural greeting to a congregation that filled the church with childlike, electric anticipation. On then to Gurajala, the fabulous Father Heyer's first station on these dry plains.

Eisenhower, move over! The streamers over an entrance-way at Gurajala plainly announced, "Welcome to Dr. Franklin C. Fry, President, U.S.A." For once I even volunteered to have my picture taken.

RENTICHINTALA NEXT. The school for the blind touched my heart and almost made my seeing eyes overflow. Sightless little ones are as cheerful, wistful and irresistible in India as everywhere else on earth. The 41 pupils lined the walk,

In January Dr. Fry visited India to attend the meeting of the Central Committee of the World Council of Churches and to visit the ULCA mission fields. Several weeks ago the first report from his "Indian Diary" was published. This completes his fascinating account of the journey.

sang the national anthem as I pulled the rope for the "flag-hoisting," twisted their tongues around recitations, played mixed Indian and western instruments in a school orchestra, stood in darkness as I broke ground for a new hostel building under a broiling sun.

The most moving spectacle of all was the sight of the youngsters at work: caning chairs, braiding rope, stringing beads, spinning on makeshift looms, learning to decipher Telugu with their fingertips, printing sentences and even correcting mistakes on Braille typewriters. Here is hope. The John Milton Society pays the salary of a worker here. God bless it!

A chaste hospital chapel with floor-mats instead of pews, and a super-duper new X-ray machine are the pride of Nurse Verna Lofgren and the alert, attractive Indian medical superintendent. Nine hundred ninety-nine in-patients were treated here last year and more than 5,000 others visited the dispensary. A cursory peek was all that I could take at the local Higher Elementary School for girls.

Not all the prophets are dead. The program for the final stop, Narasaravu-

pet, predicted that "Dry Fry" would speak. He did! As usual! Four high school girls, with expressionless and impassive faces, had already sung the ditty which by now had become the theme song of my visit in every town:

"Our hearts are glad this morning,
We are glad because of you,
And so we come to tell you,
And greet you and welcome too.
We welcome you. We welcome
you. We welcome you."

It wasn't morning any longer! The day was far spent. But the sizable outdoor crowd, spreading out around me and extending far back, listened hypnotically to a simple gospel message and nodded solemn assent. No preacher has a richer reward.

LANTERNS WERE WAVED across the road as we drove through the gloom to Guntur. A village congregation which was not on the schedule would not be denied. Curious faces peered into the car to see the overrated visitor from abroad. I bowed my head through the open window as a garland—number 17 for today—was draped over my neck, pressed my palms together in an Indian salaam, and we careened on.

Dr. Ch. S. John, a prosperous physician, entertained at dinner in my honor tonight at Guntur. The locale was impressive: the handsome Parish Hall which Dr. John recently erected at his own expense for St. Matthew's Church. It is far and away the most munificent gift, worth 20,000 rupees, received to date by the Andhra Lutheran Church from an Indian. Still more impressive was our host's testimony, "I am a child of the mission. We from outcaste families can never repay what the church has done for us. Christianity has given us a decent place in society."

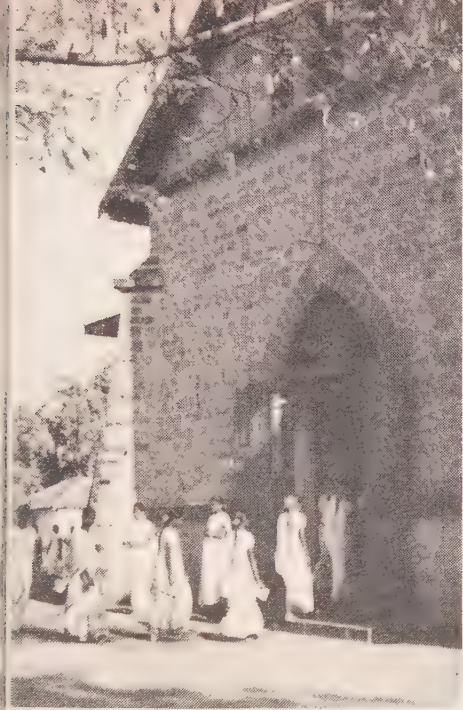
January 15—Guntur and environs

Up bright and early. Well, anyway early! This is Guntur day, when I am to get a taste of our extensive institutions in this city. Folks at home don't have the faintest idea what an imposing array of them we Lutherans have in this city.

The Lutheran Publication House leads off the morning "programme." This Lutheran Press is being rehabilitated, almost resurrected, in order to serve all Telugu-speaking Protestants. Numerous, expensive machines are being purchased.

The church offices of the AELC are only a few rods away. A quick look-in and turn around are given to the Andhra equivalent of 231, capped by an official photograph. Dr. DeRemer, Miss Neu-doerffer and their staff are waiting on the veranda of famous Kugler Hospital. Like everyone else, they feel a little slighted because of the haste of my inspection tour. We stride down the corridors, crane our necks into a few wards, pause in the "operating theater," admire the gracefulness of Indian nurses on their scurrying bare feet, wave good-by.

Guess who is the efficient gang-boss of the automobile repair shop. Doughty Edith Eykamp. She can't stand the sight of waste and volunteered to conserve cars costing thousands of dollars. It's a sideline, of course. Her main job is education, as principal par excellence of the Stall Girls' School. Following in her wake, I am swept into the school chapel at exactly 9:30 and have the thrill of giving a Bible meditation at the opening assembly of the new semester. More than 1,000 flashing-eyed, scrubbed, eager young faces are tilted up at me and draw deeply from my inmost soul. Christians here outnumber Hindus by five to one, and local receipts outweigh American subsidy by eight to one. By the way, Dr. Eykamp raises milch cows too!



ST. MATTHEW'S CHURCH, GUNTUR
It fairly bulged

LARGE ST. MATTHEW'S CHURCH fairly bulged with what had been advertised as a pastors' and workers' meeting during the last two hours of the morning. It's a feat to carry on an "informal conversation" at the top of one's lungs but, amazingly, this attempt was a considerable success. The cordiality, warm response and lack of reserve of my Indian friends made it so. Nowhere in all my life have I been taken more unhesitatingly into the family. Spontaneous trust has greeted me wherever I have gone but this was a peak.

"What is retarding the growth of the AELC?" I asked again. 1) Pastors are giving too much time to administrative work and evangelism is being slighted, a layman replied. 2) Enthusiasm (I would almost call it intoxication) over

India's newly won independence has given a fresh spark to her traditional religions too, a government worker admitted. 3) Christian missionaries are not passing out food, clothing, money, and "Christmas cheer" to outcastes anymore as they did in the lush years gone by.

Simultaneously the government is beginning to provide for the *harijans* (new and more dignified name for the outcastes) as never before. Incidentally, one-time outcaste Christians, including pastors, are excluded from such benefits since they are not technically classed as *harijans* under the present definition. What to do? two voices insistently asked. Start intelligent, discriminating social service work of your own in the AELC, I suggested. If you take the initiative and contribute generously, we will help you.

4) One of the most substantial reasons for the slowdown, Dr. Dunkelberger interjected, is simply that 85 per cent of the outcaste community in many districts is already Christian. No further rapid advances can be expected from that stratum of society. Substantial Christian inroads are starting to be made among the Sudras. Such gains must be powerfully extended. 5) The coincidence that statistical progress ended in the same year in which the AELC's apportionment began to be levied on the basis of membership was not mentioned by anyone. Shame on you, Fry, for being so suspicious!

"CAN A CHRISTIAN be a Communist?" echoed and re-echoed from the floor. The Andhra country is the most Communist-inclined part of India. Hundreds and perhaps thousands of our Christians voted for Red candidates in the 1952 elections.

A partial reason is that many decent

people are disaffected with the ruling Congress party. No other opposition was on the ballot. That is dangerous! Some poor people were enticed by rosy promises of land. An even greater number were seduced by communism's professed interest in social justice.

All of this prompted me to tell the story of a prominent Indian acquaintance. A few years ago, he had told me, he became a Communist because he was a Christian. His conscience cried out at the misery of the vast submerged masses of India and he didn't see hope for improvement anywhere else. A few months later, the same conscience forced him to leave the Communist party, also because he was a Christian. Identically the same motive had made him complete a full circle!

Mangalamandiram ("Happy Abode") and the Mohammedan work were on my route after lunch. "M with the long name" is a Bible Training School in plain English. Sixty-two young girls, widows and wives of husbands who are in church work, were absorbed in studying the Scriptures, the catechism, and church history when I interrupted. Everything from the Old Testament to Revelation will be passed on by these students to a generation of village children and behind the curtains of countless Indian homes. It's accusing how little impact we Christians have made on Islam with our Gospel. Converts are few, here as everywhere, but of a sparkling quality.

Guntur dignitaries and thoughtful citizens, faculty and students streamed into the commodious hall of our Andhra Christian College after tea for my major address in this city. The Municipal Council presented a framed, beautifully lettered welcome, principally as a tribute to Drs. John Aberly and Roy Strock, two of its distinguished former members.

Under blazing stars in a cloudless sky I joined 1,200 non-Christian Indians tonight outdoors near the unevangelized town of Kolakalur as they watched a film of the life of Christ in respectful silence. I sat where they sat, only I sat on a chair. Even when the generator broke down temporarily, there was no commotion. Count me a convert to audio-visual missions from this night on.

January 16—Tenali and Chirala

The Dunkelbergers, bless them, would have hauled me out of bed by 4 o'clock this morning to see a congregation of Sudra Christians but my weary bones balked. That's missionary spirit! What must they think of a lazy churchman who pampers himself by resting until 6:45?

The Pedaravur caste group normally worships at 3 A.M. Since it was composed entirely of women until 1951, this little flock chose that ungodly hour to praise God because it was the least disturbed time of the whole day. Unbelieving husbands would object the least, and children were fast asleep. Although women own most of America, their sisters in India have very little of this world's goods. These converts sold their golden chains and necklaces to buy the house where they gather now and where I met with them at the very inconvenient hour of 8 o'clock to pray and give thanks. After 10 years of secrecy and almost no accessions, 25 were baptized during Dr. Erb's visit, 19 at Easter and 29 on last Christmas. Including some men!

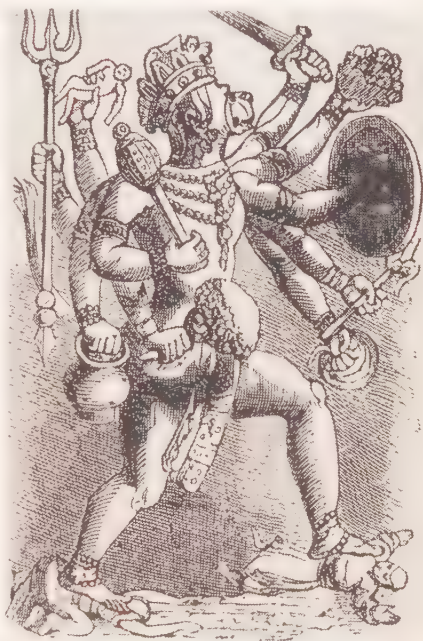
This is church machinery day. It makes me feel at home! One after another, I am to sit with a congregational church council, a parish (eight to twelve congregations) church council, and a conference (four parishes) church council. My guide's new DeSoto "Diplomat" is certainly aptly named. On the way to our

st appointment in a tiny hamlet, it added ruts in a masterly fashion.

The Synod Council for Co-ordination Work, a sort of glorified Committee Executive Secretaries, is meeting too. This was another affair, my sts agreed unanimously and vociferously, that I "mustn't miss." They were right, as usual. Going here gave me my st chance yet to rub my mind against e men and women who generate new eas for the Andhra Church. Luther ague work came up for a thorough ing. So, to my delight, did stewardship! Stewardship as a theological principle, also the mechanics of stewardship, wardship of giving and stewardship of ending. Do we have an adult literacy problem in America? a secretary in the ck row asked. No, not yet. Give television a few more years.

ONE SENTENCE from the Tenali parish uncil glows with encouragement, which serves to be passed on: "We are making sincere efforts to become self-supporting in a short time." To be specific, six months! All the elders of all its congregations met recently and resolved to make an immediate and determined push. Eleven other parishes have already achieved this high goal. News like this will give American Lutherans new heart. Thank God, Christianity in India is gaining solidity and strength. It needs to! The challenges of its enemies are gigantic. Just off our route to the Ponnur conference council (for one quick glimpse!) a million-rupee, new Hindu temple is under construction right now. Don't let my sentimental optimist say that paganism is anemic or dying! Or that it has been purified! A 70-ton figure of Hanuman, the monkey god, carved out of one massive block of stone and vividly colored, lies in a temporary shed near by.

Soon it will be stood upright and adored. A mere dozen self-supporting parishes dare not make anybody complacent. They offer only a glimmer of hope!



HANUMAN—"HINDU MONKEY GOD"

January 17-18—Madras

How would *you* sleep on a pulled-out "sleeping"-car seat five inches shorter than you are and only one inch wider? With high barriers at both ends! I tried all night long (I mean, *long*) and I haven't found out. Either your head or your knees have to be propped up in the air. Or another, less honorable part has to be suspended over empty space on the only open side. That isn't safe! Oh, ho! Excuse me while I yawn.

Ten greatly diverse "younger churches" of the Lutheran family in India have requested Archbishop Brilioth, Bishop Lilje, Bishop Halfmann and me to stretch our journey to include two days in Mad-

ras with the Executive Committee of the Federation of Evangelical Lutheran Churches. Here we are! I won't attempt to chronicle any incidental happenings, only major landmarks of these 48 hours:

1. Bri-lioth, Lilje and I gave formal addresses in Memorial Hall on "World Problems and the Churches" as reflected in Sweden, Germany, and the United States. I chose (1) security, (2) race, and (3) peace.

2. Final preparations were made for the opening of an all-Lutheran seminary of the B.D. grade here in Madras. Most of the present Indian pastors study theology after completing a high school course. Indian Lutheranism needs this B.D. "theological college" (1) for the sake of its own unity, and (2) to train brains that can cope with the sharp intellects of Hinduism and Islam.

3. The Tamil Lutheran Church, a daughter of the Church of Sweden, advocated the desirability of bishops in a future united Evangelical Lutheran Church in India.

4. Bishop Lilje pointed out that a subtle syncretism may underlie much of the looser and more extreme agitation for wider, Protestant church union in India. Just as all-inclusive syncretism is the dominant and most sinister characteristic of Indian heathenism on the grand

scale, traces of it need to be guarded against in a denatured form within Indian Christianity itself. "After all, there's no difference" is a dangerous and false slogan. *Hinduism* denies that absolute truth can ever be known; *Christianity* is based on firm and clear-cut convictions.

January 19—up in the air again— toward home

I leave India definitely encouraged. I have seen a living church. Our corps of missionaries is high-grade. Capable Indian leadership is evolving. Thank God!

At the same time, one heart-searching question disturbs and really torments me. How much longer will we have? We American Lutherans have been in India for 110 years. Are our days nearly over? Asian nationalism is careening wildly ahead. Would to God our grandfathers and our fathers and we ourselves had done 10 times as much as we have! Would to God our still feeble and adolescent church in the Andhra country were 10 times stronger! Even if it were, "our" area of India would not yet be Christianized.

It's no use repining. The past is past. The paralysis of analysis won't correct it. This is the hour to preach and to pray, to tilt our coffers and to increase our striking force.



OURS IS A NATION of new-rich people, well-washed, all dressed up, rather pathetically unsure just what it is washed and dressed up for; a nation convinced that a multitude of material goods, standardized, furiously and expensively advertised by appeals to greed and vanity, will in themselves make life worth living. We go in almost without question and in all classes for the sordid nonsense of supposing that externalities possessed ennoble the owners, that a full fist invariably indicates a fine spirit.

—BERNARD IDDIGS BELL in *Growd Culture* (Harper's)

Brotherly Love in Williamsport

Men of St. Mark's Church co-operated to finish building the house of a fellow-member who became victim of polio

LONG AGO JESUS SAID, "Men will know that you are my disciples because you love one another." Brotherly love has always been a Christian ideal, but its realization in a tangible way has run into many a stumbling-block.

When the Brotherhood of St. Mark's Lutheran Church, Williamsport, Pennsylvania, met a few months ago, President Harry E. Stewart had an unusual opportunity to call his fellow-members to a real demonstration of their Christian belief. "Jesus said that whatever we do for one another in His name we are really doing for Him," he suggested. "Here's our chance!"

AS A RESULT of that suggestion, the men of St. Mark's put their heads together and their hearts into a project that they will long remember. And now, when polio victim Floyd Fry returns from his six-months' sojourn in various hospitals, he will have a home.

The story really starts some time ago, when Mr. Fry undertook the building of a six-room bungalow in a suburb of Williamsport. He had the walls and roof up and part of the interior finished, but it was far from ready for occupancy. Meanwhile, with his wife and two small sons, he was living with relatives.

Then in December he was stricken with polio. For weeks he lay in the isolation ward of the Williamsport Hospital, battling for his very life. When he won that fight, he was sent to Harris-

burg's Polyclinic Hospital for further treatment. Meanwhile, burdening his thoughts was the problem of what to do with his unfinished house and where to find shelter for himself and his family when he was discharged from the medical institutions.

Several of Floyd's friends had been working in their spare time on his house, trying to get it closed in and completed, but time was against them. It became obvious that they couldn't complete the work before his homecoming.

Then the men of the Brotherhood heard of the situation. In response to a call for volunteer workmen, Floyd's fellow-parishioners responded gladly. After the discussion that followed Mr. Stewart's suggestion, groups of more than a dozen men came out almost every evening to work on the house, while others did their share during the day or on Saturdays.

NOW THE SECONDARY flooring and the hardwood flooring has been laid. Bathroom and kitchen tiling has been installed. Cornices and interior trim were next on the list. Then came the painting and decoration.

When Floyd comes home, it will be into his new house—finished and ready. Even some of the landscaping around the outside will be completed, thanks to the willing assistance of various contractors in the area. The men felt that they couldn't leave the place surrounded by

a sea of mud, with only a shaky wooden boardwalk leading from the road to the front door. The lawn needed grading and seeding, cellar and patio required cement, the driveway must be paved. So they persuaded some builders to bring their equipment to Floyd's property to complete the job.

Because expense would be involved, organizations at St. Mark's Church and various individuals in the congregation contributed to a fund for the Frys. The church council gave the whole project a needed boost by setting aside \$500 to assure its completion.

AND ALL THE CONGREGATION from Dr. J. Ray Houser on down through the ranks, feel the encouragement and inspiration of seeing a project of Christian love and brotherhood carried through to successful completion. The entire community has taken admiring note of the work done by the members of the Lu-



TRIMMING A DOOR

Volunteers responded gladly



FLOORING HAS BEEN LAID

Groups of men came out almost every evening

lutheran church. In a recent editorial, the Williamsport *Pennsylvania Grit* commented under the heading "Their Brother's Keeper":

"In these busy days we seem hardly have time for the little acts of kindness that were once so important to our society. But every now and again there is proof that we have not grown entirely callous and still take heed of the mis-

fortunes that befall our fellows . . . Mr. Fry will come home to a completed house, thanks to the men of the Brotherhood of St. Mark's Lutheran Church and others. They have been working for weeks in their spare hours to complete the job Mr. Fry's illness interrupted. Charity has been described as brotherly love in action. Here, then, is a perfect example of that kind of charity."

MUCH AS WE NEED TO PRAY when we are in church, we often need to pray more when we are engaged in difficult mental or manual tasks. It may be fair to say that a job about which the Christian cannot pray is not the right job and is, therefore, outside his true vocation.

—ELTON TRUEBLOOD in *Your Other Vocation* (Harper)

'The Lutheran' Has More Readers

**Circulation climbs to new high of almost 130,000
as many congregations subscribe for all members**

THIS ISSUE OF THE LUTHERAN is being mailed to 126,000 subscribers. By June, the number is expected to reach 130,000.

As circulation campaigns are drawing to a close in 31 synods of the United Lutheran Church, a new record has been set. The church's news magazine is being distributed in many new areas and reaching wider audiences, thereby being of greater service to the church by keeping its members informed.

With about 200 pastors and laymen serving on THE LUTHERAN's circulation team, many synodical and congregational records have been broken during the last six months. Most important is the 6 per cent increase over 1952 in the number of congregations subscribing for

every family. The first portion of the honor roll listing these congregations appears on page 41 of this issue.

WHEN CONGREGATIONS once subscribe for all their families, the result is so good that they continue. A survey just completed shows that 82 per cent of the congregations which entered 100 per cent subscriptions last year have renewed for every family this year!

In 1943, just 10 years ago, fewer than 30,000 families subscribed to THE LUTHERAN. The big climb began in 1949, when circulation reached 53,000. The following year it soared to 85,000. In 1951 the peak was 103,000. In 1952 it reached 116,000.

Aiding the circulation managers are volunteer committees in almost every synod of the United Lutheran Church. They devote their time and efforts to "selling" the church paper among the congregations of their body.

DR. HENRY C. ROEHNER of Uniontown and his Ohio Synod LUTHERAN committee, which had started the movement towards "THE LUTHERAN in Every Home," were justly proud of their synod's achievements this year. They reported 65 per cent of the congregations participating in the program. Most had been subscribing for every family for several years, while Zion Church in Canton, of which the Rev. Tom B. Homrighausen is pastor, was entering its eleventh year of "THE LUTHERAN for Every Family" with a list of 535 subscriptions. Ohio also produced the largest congregational subscription list in the ULC., with 1,260

subscribers at First Church, Mansfield, of which Dr. Carveth P. Mitchell is pastor. Ohio leads the ULC in volume of subscriptions with nearly 19,000.

The New York Synod committee led by Dr. H. B. Dickert of Pittsfield, Massachusetts, also had reason to feel proud of its achievement this year. Sixty-six per cent of their congregations had participated in the program with a net gain of about 3,000 subscriptions. In addition, to their synod fell the honor of having the congregation with the second largest subscription list—Covenant Church in Brooklyn with 844 subscribers. The Rev. Sylvester Bader is pastor.

Among other larger synods, the Pennsylvania Ministerium committee, led by the Rev. Robert L. Koehler, Jr., of Harrisburg, had secured co-operation from 69 per cent of its congregations with a total of approximately 14,500.



THEY STUDY THE LUTHERAN
Mrs. Carl Satre leads group at Augsburg Church, Toledo

In the Central Penn Synod, the Rev. Paul Sheffer of Ferndale reported 67 per cent of the congregations participating with a total of about 13,500. In addition, St. Paul's Parish of York (the Rev. J. Bruce Weaver pastor) again had the honor of having the largest subscription list among rural parishes in the ULC. Their list totaled 721—fifth largest in the ULC.

Only the Rocky Mountain Synod had the distinction of having every congregation participating. The Rocky Mountain committee was led by the Rev. Robert Greife of Albuquerque, New Mexico.

LUTHERAN activity was also in evidence outside the continental limits of the United States. The Caribbean Synod participated for the first time as a synod while Resurrection Church in Juneau, Alaska (the Rev. Harvey Coovert pastor), and St. Paul's in Honolulu (the Rev. Franklin A. Swanson pastor) both reported 100 per cent subscription lists.

ANOTHER TREND that has become more evident this year is the increasing use of THE LUTHERAN as a text for congrega-

tional discussion groups. At Augsburg Church, Toledo, Ohio, Mrs. W. Carl Satre, wife of the pastor, reported that they had adopted a program for reading and discussing the magazine.

Mr. Ellsworth Mullineaux of St. John's, Linthicum Heights, Maryland, reported, "We are using THE LUTHERAN as an adult educational medium, by encouraging its use for organizational discussions and by including laymen's article commentaries in the weekly bulletins and in the congregation's monthly *Visitor*."

And so it went throughout the church at the end of subscription year 1952-1953 . . . but before plans were even on paper for 1953-1954, the circulation department had already received good news. Holy Trinity in Akron, Ohio (Dr. Fred C. Wiegman pastor), and St. Paul's in Carlisle, Pennsylvania (the Rev. Elmer P. Truchses pastor), had already both set aside budgeted amounts in order that every family in their congregations might receive THE LUTHERAN every week during 1954.

The Sermon Woke Me Up

by JENNIE UNDERLAND GRIMSTAD

**The preacher's words stayed in my mind all week
and their result marked a milestone in my life**

"NOT EVERYONE can be a musician, a doctor or a lawyer," began the speaker who filled the pulpit in the absence of our pastor. "Most of us are not trained or even talented for anything. Maybe you think you are not skilled in any field."

As the words drummed on my ears, I settled back for a period of undis-

turbed reflection. My husband and I had come to church today, as usual, more because of habit than from any feeling of need. It was a good chance to meet our friends. And it was a good example for Carol, who now was 11.

After working all week, I would have liked one day in which to relax—a late,

unhurried breakfast, the Sunday papers time to lounge around in a housecoat. But there was no denying that the music and the atmosphere in church had a soothing effect on both of us. It was restful, an ideal place for working out any problem—practically an hour of undisturbed reflection.

There was my bridge luncheon with the eternal problem of finding something new to serve, eye-catching as well as delicious. Then there was Carol's dancing recital. Where would I find the material for her costume? She also needed new tap shoes.

FOR A MOMENT there was deep silence while the pastor looked over the audience. When he did speak, I was to remember his words, because it seemed now that he talked directly to me.

"You have two hands, two eyes, and two feet. You speak fluently, and you hear well. We are given these tools to use in God's work."

"Your hands can help in numerous ways," he continued. I glanced down at mine, smooth and still in my lap, and wondered what they could do in fulfilling His work.

"One's hands are healing ointment to the sick," he said as if in answer. "They can mean love and affection to an orphan. Your feet will take you to the bedside of a shut-in, if you will but let them. Your mouth need only say one cheery 'Good morning' to set a whole day right." By now, I felt as if he looked directly at me.

"SKILLED PEOPLE are needed in every walk of life. We rejoice in their work. But those with nothing more to give than a good word, a ready smile, a helping hand to one in need will never be forgotten."

I glanced at my wrist watch. By this

time in the service, my luncheon could have been planned. I could have worked out something different—something which would make my guests exclaim. Even Carol's dancing costume would have been planned to the smallest detail. Instead, I bowed my head in humility.

For days, my mind rehearsed the words I had heard.

"Your feet will take you to the bedside of a shut-in, if you will but let them."

"If you will but let them," I said aloud.

"Your mouth need only say one cheery word to set a whole day right."

"ONLY ONE WORD," I whispered. Was it possible that I could be that kind of help to someone? Who among our acquaintances were ill or perhaps lonely? Who among my neighbors would be glad to see me, or even care if I called? With a shock I realized that I hardly knew my closest neighbor.

I wondered what my neighbors were like. If I were to meet them, what would we talk about?

I need not have wondered about what to say. At my timid knock that very evening, the door opened wide. Before me stood a small woman, eyes red from crying.

"I'm so glad you came, Mrs. Khem," she said softly. "My mother —." And as if we had been long-time friends, she took my hand and led me into the darkened quietness of a sickroom.

"Mother is worse today. Could you stay with her a few minutes while I run to the drugstore?"

Happiness warmed the chill of my walk home. This was what the minister had meant. I was glad I had promised to return.

THE NEXT DAY, the ringing of the phone intruded. It was my friend with

er arrangements for the card party.
"Darling, have you forgotten our bridge luncheon for Saturday? We expect you to be in charge of the tables."
"Sorry," I interrupted hurriedly. "I have asked Guenna to take my place."
"Guenna? Good heavens. You know how slow and poky she is. No, darling, the girls depend on you."
"I—I promised a neighbor I would drop over and sit with her mother who is ill."
"Now really, darling!"
I winced at her chuckle across the wires.

"You, the one most responsible for our club's existence?" the voice went on.

"Let me call you this evening, if—I'm able to take charge."

"Able?" she almost shrieked.

"You will hear from me later," I repeated, more determined.

The next day when the phone rang again, I reached for the receiver, but threw my hand back. "What shall we get for the bridge prizes? What about the decorations for the dance?" The same familiar song, I thought.

"Hello!" I answered, somewhat bored.

"MOTHER IS ASKING FOR YOU."

"For me?" my voice trembled a little, and a warmth filled my whole being as I thought of the little lady in the sick-room.

"Mother has been more cheerful since our first visit last night. She enjoyed

so much that new-tasting custard."

"She did? I—I have a little surprise next time."

"Could—could you come over again right soon?"

Our card club was to meet that same night, but I said: "Tell your mother I will run over this very evening."

From then on, service on Sunday mornings began taking on another and deeper meaning. I tried to take note of those absent, and hesitantly inquired if they were ill. Slowly at first, but happily, I dropped some of the activities of which I had been a part so long. This gave me more time for my own family, too.

THE DAY I went to the church office and asked for their sick list was a milestone. It had a great part in changing the pattern of my life. With high hopes and new happiness, I found that each day was not half long enough for the things I now mapped out for myself.

It's strange, when I think of it now—I, who never before had time for anyone but my own self and family, now look forward to visits at someone's bedside. I learned soon that oddities from magazines or little notes are treasured. A telephone call to a shut-in gives a lot of pleasure. Even a smile brightens a tired face.

"Such little things," I tell myself. "And yet they're powerful enough to make a heart sing, and bring hours of joy."



BEING SAVED is finding the path home. A man isn't lost merely because he hasn't arrived home. No one is lost who knows the way home.

—LESLIE D. WEATHERHEAD in *The Resurrection and the Life*

FIVE MAKE A FAMILY



DAN MAKES AN ENGAGEMENT

I WAS GOING THROUGH the motions of helping Dan in the garden, although actually he was doing the work. He's been planning for his day off all week—almost like a youngster. And like a youngster he enjoys an audience.

There's something about the spring-time promise of a garden which is even better than the summer fulfillment. I ran the soft brown earth between my fingers and came up with the highly unoriginal thought, "God is good." But original or not, there is something about the idea that sends a tingle along one's spine. I smiled at Dan, kneeling on an old board by the row of beans-to-be, and he smiled back as though he had read my thoughts.

From the house came the faint ring of the telephone. I rubbed the soil from my hands, preparing to answer, but Dan jumped up. "I'll go. I need to get that ball of string and some other things from the back shed anyhow."

WATCHING HIM SWING along toward the house, I felt all warm and happy inside. And just then a cardinal in the top of a poplar tree began to sing.

I smiled, remembering a composition I wrote in high school in which I made a cardinal sing just when the heroine was feeling happiest, and the teacher's comment scrawled in red pencil on the margin, "Unrealistic! Birds don't sing when you want them to." Poor soul! That's all she knows about it. Oh, well, some people think they are being realistic when they pare life down to such com-

monplaces as eating and sleeping.

A voice from the other side of the hedge called, "Connie, Connie! Are you over there?"

"Come on over! We're making a garden, but Dan's gone to answer the phone."

"Drat this hedge anyhow! Well, I'll go around the front way."

CLAIRE MAWSON appeared, waving a letter in her hand. "We'll just have to get our men folks to cut us a gate in the hedge. They said a lot of silly things about good fences make good neighbors and maybe we'd like not to have to see each other once in a while. But I think the real trouble was that they thought cutting the hedge down was going to be an awful lot of work."

"Well, cutting down just one part to make a gate wouldn't be hard. Let's make them do it."

"If they do it on a day that Chuck is home, he'll enjoy showing the men what strong muscles he has. But what I wanted to tell you was, I had a long letter from Joyce Matthews. They're getting settled in their apartment. Jackie has started in his new school, and she took him to Sunday school and church with her last week!"

"Both? Isn't that starting off with a bang?"

"No, she says Jackie wanted to stay. There are some boys just a little older than he in the junior choir and he's dying to be big enough to join."

"Does she say anything about Jack,

nior? Does he like his new job?" "He's crazy about his job and she loves his boss better than she expected to. And she left Joy-joy with her daddy on Monday morning, which was something new and different. She says after a few mornings of that he'll stop thinking it is neurotic to be too tired to stay out late nights! You can read the letter yourself when you have time. It's written to me and it's really to both of us. She sounds very optimistic. She seems to have found confidence that she isn't facing her new life entirely under her own steam. She sounds as though her faith has grown a bit stronger from giving it a real try. At last, that's how her letter sounds to me." "She can certainly thank you, in that case. You talked to her in a way I never could."

"Nonsense. She could thank half a dozen of us. You for living like a Christian so that she felt she wanted what you had. Eloise for making her face up to the fact that she was a free agent. All the friendly people who made her feel at home. Pastor Ittel for explaining the fundamentals in his class. You can't say any one person did it. God used as many tools as Dan has assembled there to work his garden."

"And that's plenty, isn't it? Did you ever see such an array?"

WE WERE LAUGHING at the clutter of wheelbarrow, spade, hoe, trowel, cultivator, stakes for strings, ax for pounding stakes, flower pots, and markers, when Dan came back.

"Hi, Claire. You're just in time to be witness to the murder."

"That so? Who's the victim?"

"Yours truly. Pastor Ittel just called to talk about some of the ushering for communion. Then he wanted to talk to Bonnie to sign her up to help in vacation

school this summer. So I said sure she'd help and sure she'd go to the workshop next Saturday a week to learn about the material."

"Why, Dan Melton!" I exclaimed. "The very idea of doing that without asking me! Just because I helped last year doesn't mean I am going to do it every year! And how do you know I don't have an engagement for Saturday a week?"

"I wouldn't call it murder," laughed Claire. "Isn't there such a thing as justifiable homicide?"

"I don't know which is worse! Here's poor Joyce having to find her way into a church without her husband's consent. And here am I being pushed into everything whether I want to or not! And without even being consulted!"

"About a year or so ago," Dan said, in an aside to Claire, "I was trying to help her get out of things and she could always find a reason for doing just one more thing. All right. If I've talked out of turn, go on in and call the pastor and tell him you can't. I guess there are plenty of other people in a congregation this size so that you can take it easy if you want to."

"I know, but—"

"But we can't all do it," said Claire. "I'll take charge of a supper or anything like that, but teaching is different."

Dan looked thoughtful. "I don't see why."

"Why, it's *entirely* different."

"You've raised two nice children of your own. Why can't you help with other people's children?"

"Oh, I don't know. I just—"

"Maybe I'd better call Pastor Ittel and tell him I've got another teacher for his school," Dan teased.

"You just dare!"

Personal Problem Clinic

Dealing with self

QUESTION: It seems that I have always been an odd number in the family. We moved into the city two years ago from a small town on the coast, and it seems that my problem is worse since we are here. I am almost 16. I have two brothers and a sister. The other children seem very close together and near to my father and mother, but I always seem to stand alone. It just seems that I can't reach them.

They don't welcome me into their games. Several years ago I was quite sick and the result is that I cannot go to school. I learned several crafts at camp, and I give a lot of time to leather work. I am really making the crafts the center of my life and I hope I can make a future out of them. But my life is lonesome.

Several boys have asked me for dates. I have turned them down because I feel that I cannot go. I am afraid. Any time a boy touches me I tremble. Even if my brother or my father touches me I can hardly keep from screaming. I don't want to be aloof from everybody, but it seems I can't do anything else.

REPLY: You need, first of all, to have a thorough physical check-up by a doctor who will not give you a mere brush-off. There may be some physical condition which is contributing to your troubles. Follow his advice on physical care.

In addition to whatever physical difficulty there may or may not be, it seems that some of your earlier experiences have helped to handicap you. Perhaps your original emotional make-up has made you more susceptible to the conditions of your home than you would otherwise have been. Perhaps you have also surrendered to your feelings too readily.

You need to go as far as possible toward taking yourself in hand. For a time compel yourself to show your family the best side of your personality. Be with them a reasonable amount of time

from day to day. Tell of some little experience you have had or some occurrence of which you have read. Try to be helpful whenever possible. It is possible that your family are so accustomed to your aloofness that they expect it.

Change that situation by your own initiative and effort. Be different and you will help yourself—and you will probably make them feel more appreciative of you.

Many of us have had problems similar to yours, and no one has solved them for us—we have had to do it ourselves.

In the case of boys and men, it again seems that something has happened in your past which has created your unusual fear. Perhaps you heard tales about unconventional behavior of boys and men and concluded that none is to be trusted. There are, of course, all kinds, but I believe most of them have great respect for girls and women, enjoy their company, and feel honored to be with them. Every girl has to be careful until she knows what kind of boy she is going with, and always maintain control of herself.

Please consider that the feelings you have had toward boys—even toward your own family—are not reasonable, have no true basis, and should be thrown out of your mind. Go out with a boy the next time you have an opportunity and be an interesting companion to him. Don't shy away from him and don't be too familiar—just assume the role of a friendly companion. The second time you do this it will be easier, and so on until you have mastered your old and undesirable feelings. Here again, you must take yourself in hand and make yourself do the things which are reasonable and proper until they become "second nature."

If after a reasonable period of time you should find that you are not progressing, ask your doctor to refer you to a proper specialist.

—EARL S. RUDISILL

Who Should Be Sponsors?

Sponsors at Baptism and Confirmation. By Derrick Sherwin Bailey. Macmillan. 162 pages. \$2.25. There is a tendency among Christians to emphasize the major oftentimes to the exclusion of the minor. This in itself is commendable. Unfortunately, by not giving minor matters even their rightful place, much is lost. This is true concerning the sacrament of baptism. So much is the gift stressed that almost all else is passed over. Thus a lot of uncertainty exists concerning those who are to present children for baptism, and what is required of them.

The Church of England has been concerned with this matter. In 1948 the Lambeth Conference recommended that a study be made concerning "the history of godparents and the function assigned to them in the church, particularly in early times." This little book is a result of that recommendation.

Beginning with the earliest evidence concerning sponsorship in baptism the writer traces its development both in theory and practice down through the present prayer book of the Anglican Church. From Justin Martyr and Tertullian, through Pseudo-basil and the decrees of the councils, and with particular attention to the subject of the Church in England from the earliest times, an exhaustive examination of the evidence is presented. It is to his credit that the writer is careful to distinguish between the two terms "sponsor" and "godparent," terms which are used interchangeably today but which have obviously different meanings when used properly according to the history of their usage in the church.

It is interesting to note from these references that until the sixth century parents were permitted, and encouraged, to stand as sponsors for their own children. In fact, this was a commonly accepted practice until the concept of spiritual affinity (*cognatio spiritualis*) arose in the church's theology, and the practice was forbidden. The absurd lengths to which spiritual affinity was carried is shown in one case in the thirteenth century when a child had to be rebaptized because its father had stood as sponsor for it. It is also interesting to observe that even in the fourth century parents were inclined

to regard baptism as something other than a sacrament of regeneration, and St. Augustine had to warn against those who "think that by this (baptism) as a remedy the children may recover or retain bodily health." In addition, the accumulated evidence presents several interesting sidelights. For example, a reference dating from the beginning of the fifth century shows the willingness of the church to administer baptism to a person who had suddenly been stricken and was, at the time of administration, totally unconscious. Also, it was necessary during the twelfth century to caution parents not to expect handsome gifts from the sponsors of their children since baptisms were being delayed because of the financial obligations imposed upon those who accepted sponsorship.

But it is with the conclusions and suggestions made by the writer that the book reaches its greatest appeal. The section dealing with the requirements placed upon those who would bring infants to the font is worthy of study by all Christians, particularly in so far as some knowledge of the faith is necessary for them to perform their obligations.

The suggestion that the liturgical portions of the baptismal office be enriched by the addition of an exhortation to the sponsors as well as an act wherein they are dedicated prior to the administration of the sacrament is to be applauded. And the earnest plea that Christian parents, unless there is an impediment, ordinarily sponsor their own children needs careful consideration by too many clergymen who still insist on the accepted custom of having other spon-

sors. The writer makes a very strong case for his contention that sponsorship is not an outmoded survival but a valuable and necessary adjunct which if understood and strengthened in its use will increase the significance and the value of the sacrament.

There is only one regret concerning this work: although it is concerned primarily with the practice within the Church of England and her daughter communions, one wishes that the writer had gone further and made an exhaustive study of the matter as it relates to all of Christendom. The problem is not peculiar to Anglicanism, and in all of its implications demands further study. Perhaps someone within the Lutheran Church will take the study a step further and in the light of the references contained in this book relate the problem and the suggestions herein to our own church. Until that time all of our pastors ought to study its conclusions.

EDGAR S. BROWN, JR.

Pottstown, Pa.

Ecumenical Movement

One Christ, One World, One Church. A short Introduction to the Ecumenical Movement. By Norman Victor Hope. Church Historical Society. 96 pages. \$1.

The title *One Christ, One World, One Church* would lead one to look for a much fuller discussion than is covered by the 96 pages in the booklet. But the sub-title fits the treatment of the subject exactly. The author outlines briefly the missionary forces that went into the ecumenical movement. As is usual, this is regarded as beginning at the end of the 18th century, overlooking the fact that before that, Danish, German, and British Christians worked together in the pioneer Protestant mission. But it is correct in making the ecumenical movement take definite organized form at Edinburgh in 1910. From that time on it is briefly traced.

Then the Faith and Order Movement, and the Life and Work Movement are briefly sketched as moving toward the same goal—culminating in the World Council of

Churches at Amsterdam in the fall of 1948.

In such a short discussion it must be evident the book cannot go into detail. It points to other sources to supply details. It is thus that it is what it sets out to be, a short introduction to what has been one of the prominent features of the Protestant and Greek Orthodox churches—the Ecumenical Movement.

JOHN ABERLY

Gettysburg, Pa.

Frenchman Sees U.S.

The Great American Parade. By H. J. Duteil. Translated by Fletcher Pratt. Twayne Publishers. 231 pages. \$3.75.

A Frenchman tells Frenchmen about America, and most American readers of this book will be startled to discover how their country appears to a visitor. In many cases the writer has picked up extreme examples and incidents, and seems to consider them typical. But that is likely to happen whenever a man reports what he has seen overseas.

Twenty pages on American "religions and sects" provide a wry commentary on our church life from the point of view of a notable French Catholic layman. "It seems that the American Protestant church follows the universal tendency of Protestantism in confounding morals with religion, in order ultimately to abandon religion in favor of morals. From the moment when being religious is no longer a matter of mystic exaltation, that is, of ecstasy, but of paying your taxes on time, of being friendly with the bus conductor, having an account at the savings bank and being a good citizen, the priest becomes a sort of second-string mayor."

Folk Tales from Korea. Translated by Zora Sobe. Grove Press. 257 pages. \$4.50.

Myth, legend, fairy tales, and fables still circulating among the Koreans are collected in a pleasing volume by a scholar who is now teaching at the University of London. (This book is an American imprint of 1952 English edition.) The stories reflect the social life, family ethics, religious ideas and cultural character of Korea.

OVERSEAS

HUNGARY: Budapest. March 15.—"WE are grateful that Bishop Hanns Lilje, President of the Lutheran World Federation, has accepted our invitation to visit the church in Hungary, and we expect that he will fulfill his promise," it was reported at the annual session of the Hungarian Lutheran church synod this month.

The invitation had been given to Bishop Lilje in Hannover last summer by the Hungarian delegates to the LWF Assembly.

A lengthy message to the Lutheran World Federation was adopted by the Hungarian synod. "We thank God," the synod declared, "for the opportunity of sending a delegation of six members to the Lutheran World Assembly, thereby expressing our brotherly interest and solidarity with the Lutheran churches of the world. The deliberations of the Lutheran World Federation in Hannover were watched by our church with great interest. We gladly identify ourselves with all those declarations which reflected the spirit of Holy Scripture . . .

"Yet we were also witnesses to an effort to influence the entire activity and spirit of the World Federation by pressing forward an ideology that is entirely alien to the tasks of the church and, instead of lessening the present international tension, is rather apt to further the preparations for a third world war . . . We cannot afford to assent to the infamous designs of those who would loose another destructive war on mankind . . ."

AT THE Hungarian Lutheran Church's invitation, the Evangelical Church of Slovakia sent a delegation to the synod meeting in Budapest: Bishops Jan Cha-

bada and Andrej Katina, Professor Jan Michalko of the Theological Faculty of Bratislava, and Pastor Cyril Hlavac. Bishop Louis Veto welcomed them by saying, "It is very painful that for decades no serious and positive contacts existed between our two churches. The change in our relations has now been effected by the great historical transformation that has taken place both in our country and in Czechoslovakia."

Bishop Chabada replied that "we hope that we shall co-operate in a brotherly spirit in strengthening the ties binding our churches and in working for the progress of our peoples "On the basis of serious biblical and theological considerations we sincerely belong to that vast movement which is today represented by the World Council of Peace. We regard the activity of this organization as an epoch-making action of God in the history of mankind."

Bishop Ladislav Dezser of Hungary said that "the decisions of the Czechoslovakian churches are similar to our decisions of faith. They were at one with us in repenting for the jingoism of past times which set neighboring peoples and sister churches against each other.

"There is further similarity in their effort to preach the word of God purely, without ideological compromises and without surrendering their convictions, and at the same time showing the relevance of the Gospel to actual life, thereby helping the believers who are engaged in working for social, cultural, and economic progress. These sister churches are fighting honestly and sincerely against the threat of war and for the peace of their peoples, imbued with the spirit of the new patriotism which they express in their churches in a Christian spirit."

—IMRE KADAR

NEWS IN THE CHURCHES

MINNESOTA:

Easter Attracts 16,000 to 8 Services In Single Minneapolis Congregation

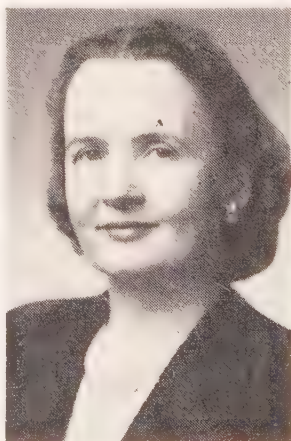
MINNEAPOLIS—Favorable weather on Easter Day brought out thousands of worshippers. Pastors report crowded and overflowing churches. Mt. Olivet (ELC) Church conducted eight services with total attendance of 16,000. Four choirs were used. Dr. Reuben Youngdahl preached at all services. At five of the eight services 2,000 worshiped, 1,400 in the nave and 600 in the basement. Total offering was over \$10,000 . . . At FAITH CHURCH, St. Paul, three services attracted 2,460 people; 26 infants were baptized.

MT. CARMEL CHURCH, Minneapolis, is going ahead with its superstructure. In several months the congregation raised \$30,000 enabling them to meet the requirements of the financing company. Construction begins May 1.

AFTER A 20-YEAR interruption Mrs. Eleanor Zeltin, 37, wife of the Rev. John Zeltin, associate pastor of Faith Church, St. Paul, was "capped" at ceremonies for nurses of Anchor Hospital, St. Paul. She wanted to be a nurse ever since she was in high school

at Warroad, but illness, marriage and duties as pastor's wife hindered completion of the work. In 1952 she picked up her nursing career enrolling for course at University of Minnesota and St. Thomas College.

Senior seminarians at Northwestern Seminary who have accepted calls of recent date are: ROBERT HIMMELMAN to Scenery Hill, Pa.; ROBERT FELLOWS to Butte, Mont.; MILO GERBERDING to Cross of Christ, Minneapolis; PAUL KATRUD (assistant pastor for Holy Communion, Racine, Wis.; MARLIN



THE REV. ARNOLD KELLER (left), associate pastor of Reformation Church, Washington, D. C., has accepted a call to succeed Dr. C. William Schaeffer at St. John's Church, Allentown, Pa. . . . MRS. WILLIAM JAMES (center), volunteer worker for the Minneapolis Industries for the Blind, has been elected, on the first ballot, to the church council of Lake of the Isles Church in Minneapolis . . . THE REV. JOHN MILLER (right), pastor of Christ Church, Union, N. J., will become the first director of Camp Beisler, which is operated by the New Jersey Synod, on July 4.

MINNESOTA . . .

HT to Emmanuel, Bailey's Harbor, Wis.;
PH SANDGREN, St. James', Columbus,
t.; MYRON TESKE (assistant pastor), St.
n's, Minneapolis; ROBERT RUBLE, Butler,
LESTER STINE, Our Redeemer, St. Paul,
n.

LEAN ROBERT ROTH announces schedule
camps at Green Lake, Chisago City,
nesota, as follows:

ine 30-July 2—Women's Retreat, Mrs.
is Crussell, dean. Mrs. Wm. Cooper,
olain.

uly 5-11—Senior Camp, the Rev. Paul
f, dean. Dr. Jonas Dressler, chaplain.

uly 12-18—First Intermediate—the Rev.
erge Lundquist, dean. The Rev. G. Has-
quist, chaplain.

uly 19-25—First Junior—the Rev.
old Moede, dean. The Rev. George B.
Creary, chaplain.

uly 26-Aug. 1—Second Intermediate—
Rev. Lloyd Zaudtke, dean. The Rev.
ley Anderson, chaplain.

ug. 2-8—Second Junior—the Rev. Har-
Rasmussen, dean. The Rev. W. W.
liams, chaplain.

ug. 9-15—Third Intermediate—the Rev.
l Fagerlin, dean. The Rev. Charles Dion,
chaplain.

ug. 21-22—Leadership Retreat.

Sept. 11-13—Men's Retreat.

WOMEN of Central Conference plan a
ne Missions Shower for Thursday, April
at 8 o'clock for The Cross of Christ
urch, Minneapolis.

PAUL LUTHER WETZLER

MISSISSIPPI:

McGuire Represents ULC t Synod Convention

DR. HARMON J. MCGUIRE, president
the Illinois Synod, was to be the of-
al representative of the United Lu-
ran Church at the annual meeting of
Mississippi Synod conducted last
ek (April 21-23) at Betheden Church,
uisville. Members of the parish have

PEOPLE

JAMES LINDSAY ALMOND, well-known
Virginia Lutheran layman who has been
attorney general for his home state since
1948, ruled himself out of Virginia's guber-
natorial race recently "in the interests of
the welfare of the state and for harmony
and unity in my (Democratic) party."
"Judge" Almond had been mentioned as
successor to Governor John Battle.

DR. WILLIAM JANSEN, superintendent
of schools for New York City, and a well-
known United Lutheran layman, recently
received an unusual vote of confidence from
members of the NYC Board of Education
when, six months before his present term
expires, they elected him to a second six-
year term. He has been hailed as "one of
the United States' leading educators and
administrators."

MRS. THEODORE BRAHAM, of Augs-
burg (ULC) Church, Detroit, Mich., has
been elected president of the United
Church Women of Detroit. As such, she au-
tomatically serves as a vice president of
the Detroit Council of Churches. This is
the third time a member of the ULCA has
been so honored.

DR. CLARENCE E. KRUMHOLZ, execu-
tive secretary of the NLC's division of wel-
fare, has been named vice chairman of the
American Council of Voluntary Agencies
for foreign service.

ROBERT E. VAN DEUSEN, secretary of
the Washington, D. C., office of the Na-
tional Lutheran Council's Division of Public
Relations, will receive the honorary degree
of Doctor of Divinity from Hartwick Col-
lege June 8. Regarded "one of the most
astute observers of the political scene in
the U.S. Capital, he is a Hartwick College
graduate (1932) as well as an alumnus of
Hartwick Seminary (1935).

SISTER ESTHER MAE SHEPPERSON,
deaconsess in charge of the kindergarten at
Zion Church, Wilmington, Del., has been
named director of the Sunday church school
at the Newark Lutheran Mission.



"OIL TOWN, U.S.A."—Billy Graham's latest \$100,000 movie about a Texas oil tycoon who woos his daughter—has a plot built around Lance Manning (left) who in real life is Actor Paul Power, a member of First Church, Los Angeles, Calif., and lay member of the California Synod Executive Committee. Here Manning (Power) is shown during climactic moment in film when his daughter (Colleen Townsend Evans) discovers how materialism has ruined her father's life. Power appeared in two ULCA stewardship films, "The Difference" and "45 Tioga Street."

MISSISSIPPI . . .

have been busy during recent months preparing for the entertainment of pastoral and lay delegates.

THE REV. O. M. MORGAN, pastor of Burns parish, who suffered fractured ribs recently (see *THE LUTHERAN*, April 22), has completed recovery and is again active in his pastorate.

THE REV. WALTER U. BROWN assumed his pastorate of Grace Church, Laurel, Easter Sunday. He is commuting from Mobile until all arrangements can be completed for his moving into the renovated parsonage.

THE REV. A. W. BALLENTINE, retired pastor of the South Carolina Synod, is supplying at Trinity, Jackson.

LUTHERAN STUDENTS at Mississippi State College will soon organize a Lutheran Stu-

dent Association. All are regular attendants at Sunday services conducted in the YMC building. Several attend midweek Bible studies in Lutheran homes in Starkville.

THE REV. CECIL C. HELMLY, pastor of St. John-Betheden congregations, will be speaker at the interdenominational Easter sunrise services conducted by the churches of Louisville . . . THE REV. HAROLD J. WOLFF was speaker for the community Easter sunrise services held in First Presbyterian Church, Starkville.

Louisville, which now has a radio station, instituted a program, 15 minutes every day except Sunday, known as Morning Devotions, conducted by various ministers of the town. THE REV. C. C. HELMLY was chosen to inaugurate the series and "set the tempo and caliber of the program."

HAROLD A. WOLFF

Synod Prepares for Camford Convention

CAMFORD—Members of Trinity Church here are winding up arrangements to entertain delegates to the ninth annual convention of the Synod of Nebraska, to be held May 11 through 13. Henry Bagger, president of Philadelphia Seminary and a member of the Synod's executive board, will be the official representative of the United Lutheran Church.

SYNODICAL YOUTH CAMP, for ages from 12 years and up, will be held at Camp Jackson, Columbus, from Aug. 16-21. Dr. E. I. Pinkall is camp director.

THE PARISH LIFE and Work Committee has been faithful in its efforts to keep our members alert in the matter of leadership training, instruction in our Sunday schools and in evaluating the work actually being done. All pastors have been notified of the results of the evaluation meetings: Sept. 9 and Oct. 4, 1953. Prof. Ralph Hankey of Oakland College, Fremont, is itinerary chairman, working in close co-operation with the Midwest and Kansas synods.

THROUGH Lenten self-denial offerings, Emanuel congregation of Tekamah exceeded her LWA quota. Dr. E. G. Wood, missionary on furlough from India, presided at the work there at an open meeting of the Brotherhood.

GRACE LUTHER LEAGUERS of West Point entertained the congregation and friends the film *King of Kings* on Palm Sunday afternoon and evening. Both Leagues shared in the usual devotional and breakfast on Palm Sunday.

EVEN SHORT SERVICES of 25 minutes were featured during the union Good Friday service at Nebraska City. Pastor R. Nielsen of First Church and president of the ministerial union was in charge of the first service.

WILEM CHURCH women and their friends

story of the week

CITIZENS of Pocatello, Idaho, have been concerned for quite awhile about the growing juvenile delinquency problem in their community. Despite the efforts of reputable community projects, the lengthening list of juvenile offenders appearing in local courtrooms worried older people.

Perhaps as a result, at a recent election Pocatello voters gave a Baptist layman-lawyer—Darwin Brown—sufficient votes to put him on the bench as a probate judge.

Judge Brown was aware, too, of the juvenile delinquents and their difficulties. Many of them began arriving at the foot of his bench.

In addition to his judicial responsibilities, however, the jurist also had a Christian concern for these unfortunate youngsters. He had originally meant to enter the Baptist ministry but due to a crippling disease that slowly caused him to lose the use of both legs, he had taken up law instead.

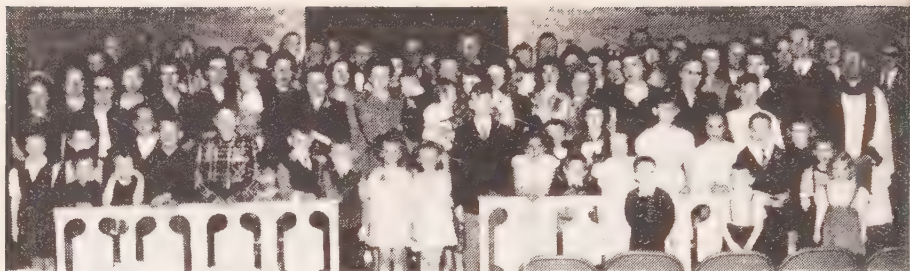
WEEKS after taking over his duties on the probate bench, Judge Brown inaugurated a new (some preferred to label it "old fashioned") idea in the sentencing of the youthful offenders.

Sentences still include terms in a school of correction, but in addition always involve a directive to the youngster that he keep a daily diary of every activity he engages in. Judge Brown reviews each diary every week!

In addition, the offender is required, as part of the sentence, to attend Sunday school and church each Sunday. The youth has his choice of church, but the pastor or priest has to affix his signature to an attendance card, which the judge checks.

Amazingly (?) the "new" approach works! Several Pocatello pastors report that not only has the idea helped the delinquent juveniles, but has also resulted in whole families joining church!

—DICK SUTCLIFFE



AS OF MARCH 15, the ULCA's newest Mission: Mt. Olivet, Minot, N.D.

NEBRASKA . . .

of Fremont heard Mrs. H. J. Goede of Omaha, president of the Nebraska Synodical WMS, dramatize two books based on the theme, "African Missions."

CHURCH COUNCILMEN at United Church, Spencer, have voted to purchase new pews. The laymen made a trip to Atkinson one Sunday afternoon recently to study church building plans and structures as a guide to proper decisions for the congregation.

LENT was the time of substantial ingathering for Our Redeemer congregation of Omaha. Pastor Claudius E. Jensen received 44 members into the church!

FOUR PASTORS who have announced their retirement from the active ministry are: the REV. W. C. HEIDENREICH of Oshkosh and Lewellen parishes; DR. P. W. H. FREDERICK of Central Seminary, Fremont (*see THE LUTHERAN, March 21*); DR. W. A. KLINK of Rising City parish; and the REV. C. H. KEMPER of Hardy.

PAUL WIEGMAN

NEBRASKA:

Churchmen Organize Regional News Service

GRAND ISLAND—Half a hundred pastors and laymen from National Lutheran Council congregations in Nebraska met in Messiah Church here last month (March 24) to investigate the possibilities of and then organize a National Lutheran Council news service for this state.

Leading the sessions were Nebraska Synod President T. J. C. Schuldt and Midwest Synod President Lorin J. Wolff. Dr. Joseph Simonson, director of public relations for the National Lutheran Council, was present for all sessions.

Dr. Schuldt presented Dr. Simonson. Dr. Simonson said, "This undertaking is unique and will be copied in many other areas of our country. The NLC is definitely interested in this undertaking." He emphasized four points that must be considered in news service: (1) Scope—a. geographical (Nebraska), b. synodical (NLC); (2) Content—a. total public relations, b.—newspapers, c. radio, d. TV, e. area workshops; (3) Financing—make it professional and not a puny affair; (4) Two-way program—get national stories to local level and get local news to the national office.

KANSAS:

Hutchinson Prepares For Kansas Synod Meet

WICHITA—Members of Zion Church, Hutchinson, have been busy getting ready for the 85th annual meeting of synod this week (April 20-23), redecorating the fellowship hall, narthex and Sunday school rooms. The church building has been waterproofed and major external repairs made.

ARTHUR MILLER, Central Seminary senior, has accepted a call to St. John's, Wellington, effective upon his ordination. He succeeds the late Rev. Herbert H. Peterson.

PRESIDENT DWIGHT D. EISENHOWER recently wrote a Sunday school convention writing in the Church of the Brethren, which he had attended as a boy, expressing the hope that "this will quicken appreciation of the importance of religion in our national life." His parents were members of this church and he attended its Sunday school. Previous to 1817 all available evidence shows the Eisenhowers in America who then lived in Pennsylvania, were affiliated with the Lutheran Church.

DR. LUKE'S, Ft. Smith, Ark., continues to have quite a number of service personnel in Camp Chaffee, being the only NLC church in the area.

DR. GEORGE ANDERSON, head of history department, University of Kansas, Lawrence, who is serving a second term on the MCA Board of Education, is also busy as a medical historian. He is the only layman in synod on a general board of the MCA.

THE 1954 conventions of the three synods contemplating merger were recommended to meet in the following order: Midwest, week of April 25; Kansas, week of May 2; Nebraska, week of May 9. The order of dates was decided by lot. Should the synods vote to merge, the week of June 6, 1954, is proposed for the first convention.

THE CHOIR of First Church, St. Joseph, appeared in new choir robes Palm Sunday morning. The church council upon its own initiative voted to ask the pastor to purchase cassock, surplice and stoles for festival services and communion services.

EUGENE KREIDER, JR., of Chicago Seminary, comes to St. Paul's Church, Wichita, to serve an internship under Dr. T. Benton Peery. He is a son of Dr. Eugene C. Kreider, missionary superintendent of the New York Synod.

REFORMATION CHURCH, Wichita, Pastor Edward O. Scherch, and the building committee are busy with plans for the construction of the new church. Ground-breaking will be in the early fall.

T. BENTON PEERY

—HOME MISSIONS—

WESTERN CANADA: Many missions are without communion ware and are forced to ask neighboring congregations for the loan of "vasa sacra" every time the Holy Communion is administered. Western Canada Synod President J. E. Bergbusch believes "there are still congregations in the United Lutheran Church who are replacing their old sets with new and more expensive ones . . . who might be willing to present their old ones to needy parishes of synod." They prefer the chalice or common cup.

WASHINGTON: Members of St. Paul's Sunday school, Vancouver, are helping the home mission cause by giving offerings (\$200), over and above their regular benevolences, to new missions in synod. The group is also contributing \$50 to support a child in Liberia, reports Pastor Theodore Hartig.

WISCONSIN: Approximately 125 members organized St. Stephen's (mission) Church in Monona Village on Palm Sunday. The mission was Home Mission No. 17 for Northwest Synod Missionary Dwight Sheldahl. Services were started last September. At one time the congregation worshiped "in secret," because of lack of facilities in the community; a basement of a private residence was the only possible meeting place. Had community authorities known of the one-exit hall, they might have suspended services; therefore the secrecy.

CALIFORNIA: Eighty-three persons attended the first service of the new mission in Downey. Interested Lutherans are meeting in the social and recreational hall of a Presbyterian church; the mission has chosen the name "Christ Church." The Rev. Neale O. Jensen is pastor-organizer.

ILLINOIS: The missions committee of Wartburg Synod, in co-operation with the Board of American Missions, plans to canvass the West Joliet section soon. Preliminary reports hold high promise for a virile congregation.



CHECK for \$80,000 is handed by ULCA Board of Education Executive Secretary Gordon Wickey (left) to Saskatchewan Seminary Board of Directors Chairman G. A. Heiman (right) as Saskatoon President Earl Treusch looks on. Sum was amount allocated for seminary by the 1950 Christian Higher Education Year appeal.

NORTH CAROLINA:

Editorial "Open Letter" Questions Reprimand

SALISBURY—The March issue of *The North Carolina Lutheran* took editorial notice of the recent "Cherryville Case" given such wide publicity by the public press and the public "reprimand" purported to have been given the Rev. Leroy C. Treusch (one of the seven Cherryville ministers) by Dr. C. Franklin Koch, of the United Lutheran Church Board of Social Missions.

The seven Cherryville ministers, representing the Baptist, Wesleyan Methodist, Methodist, Lutheran, Church of God, and Presbyterian churches, had suggested in a mimeographed, three-paragraph letter to men of their community that it might not be a good thing to have a labor union to represent them in dealing with their textile mill management. They had said, however, in the final paragraph of the letter: "Let us urge you to get out and vote, and vote your conviction. We suggest that you consider this matter prayerfully before voting and may God guide you in your decision."

An Associated Press release from New York City had stated that "An official of the United Lutheran Church has reprimanded a Cherryville, N. C., minister for taking action against a textile union organizing drive there . . ."

The *North Carolina Lutheran* editorial noting that "Dr. C. Franklin Koch, head of the church's Social Missions Board, con-

firmed he sent a letter to the Lutheran minister, advising him his action seemed to contravene church policy" went on to say "We have learned since that he also sent a copy of this letter to Emil Rieve, general president of the Textile Workers' Union of America. It is our understanding that he did not send a copy of the letter in advance of release for publication to Dr. F. Conrad, president of the North Carolina Synod, and, so far as we can find, he did not attempt to find out from the Lutheran minister the reasons behind his action prior to his public reprimand."

The editorial said in essence that the minister had been carefully investigated and that "we are convinced that the ministers were acting in good faith, out of a sincere concern for the over-all welfare of the textile community, and not for any special group or interest."

THE SESQUI-CENTENNIAL convention synod will be held in two sections this year: the first to be held at St. John's, Salisbury, May 4-7; the second, at Emmanuel, Lenoir, Oct. 19.

The two-section convention will be in
ing with the historic precedent set at
time of the organization of synod in
1803, according to historians. Organization
begun in St. John's Church, Salisbury.
May 2, 1803, and was completed in
manuel Church, Lincolnton, Oct. 17,
1803.

All business is scheduled to be trans-
acted at Salisbury convention. Dr. Jacob L.
Egan, synod president emeritus, and
Chairman of the Committee on Historical
Work, will speak Tuesday evening, May 5.
Franklin C. Fry, ULCA president, will
deliver the anniversary address May 6.

ADDRESSES at the Lincolnton convention
will be brought by Dr. F. L. Conrad, synod
president, and Dr. V. R. Cromer, president
of Lenoir Rhyne College.

FIRST EDITION of a 400-page *History of
the Lutheran Church in North Carolina*
commemorating the sesqui-centennial, sched-
uled off the press April 1, was to be pre-
sented and discussed at the four spring
conference meetings, beginning April 14.

MANUEL CHURCH, High Point, cele-
brated its 45th anniversary Feb. 15-19, with
a series of special services, and an open
house for the newly completed \$70,000
educational building. Former pastors and
ministerial sons brought messages at a series
of services.

DEDICATORY SERVICE for the new \$25,000
sonage at Frieden's, Gibsonville, was
held March 8 with Dr. F. L. Conrad, synod
president, assisting Pastor Keith J. Beam.
Is Accepted:

April 19—THE REV. RAYMOND M. BOST,
Trinity, Raleigh. June 1—THE REV.
GEORGE W. SHUFORD, St. Mark's-Holy
Communion, Blowing Rock. June 1—THE
REV. FLOYD C. TREXLER, Bethany, Kanna-
his. June 1—THE REV. TOBY A. RENDLE-
SON, Trinity, Concord. April 15—THE
REV. HERMAN P. WYRICK, St. Paul's, Ham-
let. April 7—THE REV. J. FRANK EFIRD,
St. John's, Salisbury. May 17—THE REV.
MARTIN LUTHER YONTS, Wittenberg, Gran-
ville Quarry.
DAVID F. COOPER

HONOR ROLL

ALABAMA

Huntsville, St. Mark

George F. Hart

Mobile, St. Paul

W. F. Lefstead

ARIZONA

Tucson, Our Savior

George A. Spindt

CALIFORNIA

Alhambra, Our Savior

Walter M. Stuhr

Culver City, Grace

William Herbert Blough

Fresno, Faith

Goodwin T. Olson

Glendale, First

Carl V. Tambert

North Hollywood, St. Matthews

John G. Simmons

Pasadena, Trinity

Carl H. Moyer

COLORADO

Denver, Messiah

Lyle Charles Burns

DELAWARE

Wilmington, Zion

Robert E. Neumeyer

To be con't. next week

100% LUTHERAN
SUBSCRIPTIONS

NEW YORK:

Schenectady Pastors Plan Monthly Meets

ALBANY—ULCA pastors in Schenectady—Faith, First, Our Saviour's, Second—have formed a ministerial group with monthly meetings for Bible study and for the planning of joint efforts. Two projects already scheduled are a leadership training school and a Reformation Rally with the Rev. Alfred Beck, Rochester, as speaker. A three-hour Good Friday service was held in Second Church. An Easter service was held in the Carman Drive-In Theater. The Rev. Richard Crossland was speaker.

EVANGELICAL CHURCH, Poestenkill, has completed its self study as organized and recommended by the Board of Social Missions. The council adopted seven resolutions for a two-year program of faith and life.

TRINITY CHURCH, West Sand Lake, after almost nine years of study, planning and fund raising, has authorized employment of an architect to draw plans for their new church.

THE REV. HENRY HARDY HEINS, Central Bridge, has accepted a call to St. Paul's, Liberty.

WALTER SCHERR, a senior at Hamma Divinity School, has been called to Trinity, Albany.

ROBERT REISCH, a senior at Philadelphia Seminary, has been called to the Richmondville-Sharon parish.

EVANGELICAL CHURCH, Gallupville, will hold a 100th anniversary celebration this year . . . EVANGELICAL CHURCH, Crum Creek, recently observed its centennial anniversary by having a quarter-hour radio program over WGY's Voice of the Rural Church.

ST. PAUL'S CHURCH, St. Johnsville, dedicated several memorials including organ chimes and an altar communion rail.

ST. PAUL'S CHURCH, West Camp, recently

dedicated four brass offering plates, an altar bason, a children's altar with appointments and new altar hangings.

ZION CHURCH, Athens, rededicated 100-year-old building, after complete renovation, on April 12 as part of the congregation's 250th anniversary program. Participating were Conference President David Gaise, former Pastors Charles M. Wittham and Dorr E. Fritts and the Rev. George Harkins, assistant to the president of the ULCA, who preached.

LUTHER S. STRAL

PENNSYLVANIA:

Greensburg Pastors Note Religion Emphasis

PITTSBURGH—"It's become respectable to go to church again," commented the president of the Greensburg Ministers' Association. "There has been a definite upsurge in religion." It is felt that President Eisenhower has definitely cast influence toward things spiritual, including devout church attendance and everyday employment of prayer for guidance in daily living. Others of the association have expressed their opinion in this upsurge that people are turning to the Christian Church because of the reassurance to be found in Christian belief and Christian living.

"THE LORD is my shepherd . . . I will walk through the valley of the shadow of death . . ." This prayer (part of the 23rd Psalm) was whispered in unison by a 16-year-old Harborcreek girl who plans to be a medical missionary and a truck driver near death as a joint plea for God's will. Patti King, high school junior and fervent Bible student, comforted Lloyd Timmerman as he lay waiting for an ambulance after being severely burned in a tractor-trailer collision. "I believe in God and I felt that I wanted to speak to God and accept Him as His Saviour," the youthful girl said, "so I brought out my Bible and read some ver-



OFFICIAL DEDICATION of this new Austin branch store of the United Lutheran Publication House will be held next Tuesday (May 5) during sessions of the Texas Synod. Store is newest in ULPH chain of nine, is located at sixth and Lavaca Streets, across street from Texas capital's state office building. Dr. H. Torrey Walker, executive secretary of ULCA Board of Publication, and Texas Synod President Royal Leshar are scheduled to preside at dedication ceremonies.

PITTSBURGH . . .

him after the flames were smothered from his body. As the Psalm was being read—"and I shall dwell in the house of the Lord forever"—he passed away!"

ACTIVITIES of the Luther Leaguers of Central Conference have increased. In former years an attendance at a Pre-Lenten retreat would never bring more than 100 leaguers. This year (when a smaller church was chosen for the retreat) over 300 leaguers attended; many were turned away. The same group opened the season of Camp Herlyn with a week-end retreat to which youth came.

LIZABETH WILEY, missionary nurse at Webe Hospital, Liberia, now on leave and stationed at the Passavant Hospital, Pittsburgh, is speaking at the six conferences. William A. Logan, recently returning from a world tour on which he observed

Lutheran World Action at first hand in Europe and Asia and visited various mission fields, is also speaking to congregations.

A NUMBER of Stewardship and Lutheran Laymen Movement conferences are being held throughout the synod. Chester Myrom, associate secretary of stewardship of the ULCA, and Dr. Edward Rogers, secretary of stewardship in synod, have been speakers.

A SUMMER Sunday school teachers' conference will be initiated at Thiel College on July 17 and 18. Age group conferences will be conducted by outstanding educational leaders; sessions for superintendents of children's departments and for pastors interested in catechetical instruction will be held.

THE SYNODICAL Film Depository is increasing its branches. In addition to the ones in Pittsburgh and Erie, a new branch is being opened in Greensburg.

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age. References. Supervising House-
keeper, aged 35-50, also needed. Church
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PA., PITTSBURGH . . .

REPRESENTATIVES of the Parish Education
Board—Secretaries Laurence Rees and Wil-
liam Wahl—are visiting each of the six con-
ferences explaining the new weekday re-
ligious education courses.

LUTHER E. FACKLER

WARTBURG SYNOD:

Garnavillo Readies For Synod Convention

MEMBERS OF St. Paul's Church, Gar-
navillo, Iowa, are preparing for the job
of being host to the 78th annual conven-
tion of Wartburg Synod late next month
(May 26-28). Dr. George Miley, presi-
dent of the Ohio Synod, will be the of-
ficial ULCA representative. Pastor Loc
Leland Urlaub reports that efforts are
being made to house many of the dele-
gates in private homes.

"WIN THE WHOLE Wide World for Christ"
is to be the theme for the 37th annual con-
vention of Wartburg Women's Missionary
Society June 9-11, in Lake Geneva, Wis.
Speakers will be the Rev. Arthur Seyda, in
charge of student service in the Chicago
area; Dr. R. R. Belter and Pastor W. W.
Roth, synodical officers; Miss Ruth Slife,
missionary to India, who is being partially
supported by the Wartburg missionary
women.

THE REV. GEORGE BISCHOFF and family
will move from Hartford, Wis., to Aren-
ville, Ill., to be installed pastor of St. Peter's
on April 26 by Synod President R. H.
Belter.

ST. JOHN'S CHURCH, Bluff Springs, Ill.,
has sold a portion of property used for
parking lot to the state for the reallocation
of a highway. An adjoining lot was bought
by the congregation for additional parking
space.

TRINITY CHURCH, Golden, Ill., installed
new record player for the tower broadcast-
ing system. The parish obtained 11 acres
of land for a new cemetery. This will be

RTBURG . . .

escaped. There will be no monuments
ve the ground with the exception of one
ue of Christ which will be the center of
raction for Trinity's new cemetery.

R. JOHN'S CHURCH, Campbell Hill, Ill.,
a special service in honor of Herman
el, organist for 45 years, presented him
a liberal purse.

ARNOLD H. KAITSCHUK

WASHINGTON-OREGON:

ring Breezes and Summer Camps

HE FIRST spring breezes brought with
n vigorous interest in summer camp-

At Lake Samish in northern Wash-
on, work is beginning on a new chapel
Lutherwood Bible Camp. It is hoped

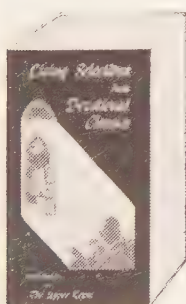
that the building will be ready this sum-
mer. \$3,000 has been given to the chapel
fund; another \$4,000 will be needed to
complete the project.

In the eastern end of synod the two ULC
congregations of Idaho (Boise and Poca-
tello) have joined with the Augustana and
American Lutheran churches of the inter-
mountain area to form a Bible Camp As-
sociation. A board of directors (five lay-
men and three pastoral advisors) has been
elected to begin the development of a Na-
tional Lutheran Council Camp to be lo-
cated on Lake Alturas in the Sawtooth Na-
tional Park near Sun Valley. This group
hopes to have a one-week camping pro-
gram this summer with several work week
gatherings to clear land and begin con-
struction.

SOUTHERN CONFERENCE, which holds its
yearly summer camp at Colton, Ore., is ex-

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WASHINGTON-OREGON . . .

panding its program from a two-week to a three-week program. With many new mission churches developed in the last few years more have wanted to attend than could be accommodated.

MEMBERS of Redeemer Church, Fircrest, Tacoma, Wash., and Pastor Louis Pieh have already paid their share of the Pacific Seminary appeal in full. The Lenten Self-Denial Banks given to each member were used for Lutheran World Action.

TRINITY CHURCH, Everett, Wash., is expanding with the addition of an educational social building. Pastor Edwin Johnson reports construction underway.

PACIFIC SYNOD Luther Leaguers have been preparing for their first convention held in Central Church, Seattle, April 24-26.

MORE AND MORE Pacific Northwest churches are making scouting a part of their youth program as a service both to the young people of their own congregation and to the community of which they are a part. Two congregations active along these lines are Good Shepherd, Salem, Ore., and Good Shepherd, Pocatello, Idaho.

PAUL WILLIAM FUNN

WEST VIRGINIA:

April is Moving Month

FAIRMONT.—April, moving month for many people, will witness several changes in pastorates in the West Virginia Synod. PASTOR GEORGE C. WEIRICK, for four years at New Haven, left April 15 to take over the work in the newly merged Aurora-Davis parish. With the parsonage located at Aurora, Pastor Weirick will spend one full day of each week at Davis. During his New Haven pastorate the communing membership has more than tripled, many improvements have been made in all three churches of the multiple parish, and a notable assistance has been given DP itinerants.

On April 15 too, PASTOR LUTHER L. HANSEN leaves St. Mark's parish, Oakland, Mo.

The Lutheran

ST VIRGINIA . . .

ere he has served for five years, to go to many Church in East Baltimore. His work at Oakland has been distinguished by participation in the work of the congregation—more than half of the coming members are active on one or more committees; the large number of young people attending Camp Luther; the full support of the benevolent causes of the church. For two years, Pastor Hare has been chaplain at Hopemont Sanatorium.

CHAPLAIN HOWARD W. HINKELDEY has accepted a call to St. Paul's congregation in Mt. Vernon. Before entering the chaplaincy, he served at Shepherdstown.

"LIVING MY FAITH" is the theme for the annual youth camp to be held for the fourth consecutive year near Cowen, W. Va. Director William E. Carlson states that the enrollment will be limited to 160.

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THE BEST IS YET TO BE

By Paul B. Maves

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YE SHALL BE COMFORTED

By William F.

Rogers **\$1.50**

MY FAITH LOOKS UP

By Russell L. Dicks

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Junior	25c ea., \$2.75 dz.
Intermediate-Senior	30c ea., \$3.30 dz.
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30c a dozen, \$2.00 for 100



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Attractive 3 x 5 envelope in full color. Illustration is of Jesus in the Temple. Includes space for name and amount. (NS5317)

85c for 100; \$2.00 for 250; \$3.60 for 500; \$6.00 for 1,000

TWO-COLOR ANNOUNCEMENT POSTER

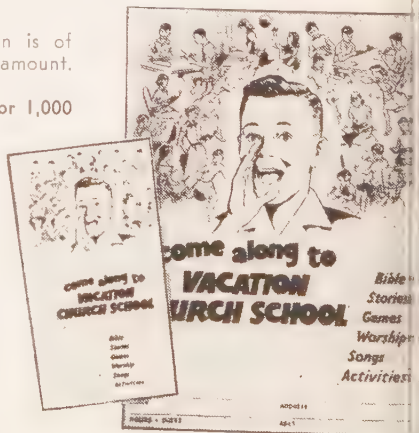
This attractive poster carries the compelling message: **COME ALONG TO VACATION CHURCH SCHOOL**. At the bottom is space for the name of the church, date and hours of the school and ages. Lithographed on heavy white paper. Size 18 x 24 inches. (NS8G)

10c each

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Features the same illustration and carries the same message as poster (NS8G) with space provided for personal message. Size 3 3/8 x 5 3/8 inches. (NS8H)

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ST VIRGINIA . . .

AMONG THE younger pastors who have been filling vacant pulpits on this territory are the REV. JAMES M. ALLAN of Holy Trinity, Elkins, who has been supplying at Davis, and DONALD R. GALLION, Red House,

will succeed Pastor Hare as chaplain at the Hopemont Sanatorium.

WARWOOD CHURCH, Wheeling, launched a \$9,000 improvement program.

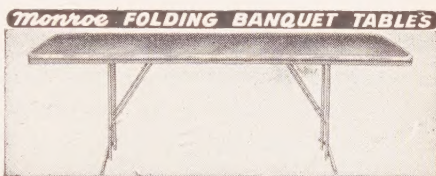
WHEN SYNOD meets at Jackson's Mill, the state 4-H camp, May 18-20, the official ULCA representative will be associate director of the Lutheran Laymen's Movement, Chester A. Myrom.

TWO LWA FILMS, *Healing in the Holy Land* and *Fruit of the Living Word*, are currently circulating in synod.

HAROLD L. HANN

C CALENDAR

7. North Carolina Synod. St. John's Church, Salisbury
7. Texas Synod. First English Church, Austin
10. Nova Scotia Synod. Zion Church, Lunenburg
3. Florida Synod. Grace Church, Lakeland
3. Indiana Synod. St. Paul's Church, Richmond
3. Michigan Synod. St. John's Church, Three Rivers
3. Nebraska Synod. Trinity Church, Stamford
4. Rocky Mountain Synod. St. Paul's Church, El Paso, Texas
10. West Virginia Synod. Jacksons Mill
11. Illinois Synod. Grace Church, Springfield
11. Iowa Synod. First Church, Newton
11. Midwest Synod. First St. Paul's Church, Hastings, Nebr.
11. Ohio Synod. St. John's Church, Zanesville
11. Northwest Synod. Richfield Church, Minneapolis
17. New Jersey Synod. St. John's Church, Ocean City
18. Central Pennsylvania Synod. Messiah Church, Philadelphia
18. Ministerium of Pennsylvania. Holy Communion Church, Philadelphia
18. Pacific Synod. St. Paul's Church, Seattle, Wash.
18. Pittsburgh Synod. First Church, Washington, Pa.
18. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.
18. Wartburg Synod. Berwyn United Church, Berwyn, Ill.



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in conclusion

IN THE TWO MONTHS from mid-April to mid-June, 31 of the United Lutheran Church's 34 synods will be holding annual conventions. Delegates and visitors will listen with rapt attention to reports from ULC and synodical leaders. They'll take back to their congregations inspiring messages, because in many fields our church has made exceptional progress during the past year.

Congregations will be told by their pastor or lay delegate about what happened at the synod convention and about their share in the work for the coming year. But from very few congregations will suggestions, requests or demands be forwarded to the synods. Communication has in recent years become mostly a one-way street.

Only a few generations ago the situation was vastly different. Delegates came to synod meetings fairly bristling with ideas and arguments. Though some were needlessly pugnacious and divisive, congregational representatives then had more to say and debate was often vivid.

TODAY SYNOD MEETINGS are devoted largely to reports of agencies and promotion of the work of the church. We have developed effective, smooth-running ecclesiastical machinery. Growth of the church and the great increase in its general work have made such a structure necessary. But as in all "big government," it carries with it an element of danger. The little fellow, who in the end pays the bill through taxes or through benevolence gifts, must in any democratic organization have the final right to determine what shall be done. Any other situation develops inevitably into autocracy or dictatorship.

But most people aren't willing to take the time and trouble to puzzle out problems for themselves. They'd rather let some "expert" come up with a solution and then give him a resounding voice of confidence. If the expert proves to be wrong, they feel a convenient sense of personal absolution from guilt. If the expert is right, everything is rosy.

In our church, we are compelled to rely to some degree on the "expert," too. Few of us have the personal facilities to find out if Lutheran World Action, for instance, needs \$2 million or \$10 million next year—any more than we can personally determine if the U.S. budget should be cut by 10 cents or 10 billion dollars.

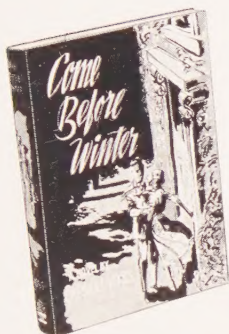
TURNING THE PROBLEM over to people who have special abilities to find the solution doesn't absolve any of us from the need to learn as much as we can about the workings of our church. Democracy's success—in church or in the state—depends on a well-informed constituency. Only by learning how and where our church operates do we become qualified to make sensible decisions in support of its program or to initiate helpful changes.

Encouraging to everyone should be the news that more than 125,000 ULC families are now subscribing to THE LUTHERAN. This means that more than 300,000 people have access to each issue. Even casual reading by so many each week is bound to have an effect on the knowledge they'll acquire about the church and its program. And such knowledge is the basis for all democratic action and all freedom—civic or religious.

—ALBERT P. STAUDERMAN

2 NEW BOOKS

For Good Reading This Spring

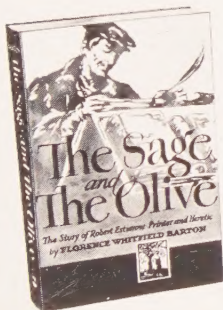


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